The Secret Empire

Theo. Graebner

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The Secret Empire

A Handbook of Lodges

By

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PREFACE.

The greater part of the material contained in this volume was published in 1925 under the title *Winning the Lodge-man: A Handbook of Secret Societies.* What was said about the former volume applies to this: "The manuscript has been written with care, and the proof-reading has been conscientiously done, and those who use the information here gathered should know that the originals of all statements contained in this book are available for reference."

In addition to the analysis of some seventy secret societies the book contains a discussion of such societies as cannot be termed lodges, yet make their appeal to the membership of the Church. The opinion here submitted regarding all these organizations, secret or otherwise, is unbiased and objective, the writer's main purpose being to disseminate among our people authentic, up-to-date, and pertinent information regarding these various orders and associations.

THE AUTHOR.

INTRODUCTION.

"I do conscientiously and sincerely believe," wrote John Quincy Adams (sixth President of the United States) in 1833, "that the Order of Freemasonry, if not the greatest, is one of the greatest moral and political evils under which this Union is now laboring."*

That many statesmen are to-day looking with apprehension upon the rising tide of secrecy, upon a secret empire organizing its forces in the American States, is a matter of common knowledge. No one can look upon the oath-bound lodge system, with its ramifications and auxiliaries, also among women and among our youth, without asking oneself: "What does this mean? What must its effect be? Whither will it lead?"

It is true that, after the secret of the lodge has been imparted, the newly initiated must be disillusioned and mortified when he notices the trifling and frivolous character of the secrets, the commonplace lessons and lectures that have been guarded by such tremendous oaths. Few continue on this line of thought. Few will reason: "If this 'secret,' then, is not what the lodge offers through its brotherhood, if the lectures and symbols cannot be its end and purpose, — then WHAT IS?" Few will conclude: The purpose must be to organize a force of oath-bound men and women sworn to protect one another, a body organized with laws and executing penalties, a secret empire in the midst of the state. But few realize this. The insurance to them sums up the purpose of the lodge. They do not consider the universally prevalent

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* *Letters and Opinions of the Masonic Institution,* Cincinnati, 1851.

element of religion distinctive of the lodge — as it certainly is. The order is to them not even first a brotherhood. They look upon their membership as a social or business arrangement only.

An ingenious contrivance is displayed throughout the construction of the fraternal machine. "At the outer door stands the image of secrecy, stimulating the passion of curiosity. And the world, which habitually takes the unknown to be sublime, could scarcely avoid inferring that the untold mysteries which were supposed to have been transmitted undivulged to any external ear, from generation to generation, must have in them some secret of power richly worth the knowing. Here is the temptation to enter the portal." (John Q. Adams, l. cit., p. XIII.) Then come the more powerful appeals to the imagination. "High-sounding titles, strange and startling modes of procedure, terrific pledges and imprecations, and last, though not least, the graduation of orders in an ascending scale, which, like mirrors placed in long vistas, have the effect of expanding the apparent range of vision almost to infinitude, are all combined to rescue from ridicule secrets actually disclosed." "The language of the Old Testament, the history as well as the traditions of the Jews, and the resources of imagination are indiscriminately drawn upon to deck out a progressive series of initiating ceremonies, which would otherwise claim no attribute to save them from contempt. Ashamed and afraid to go backwards, the novice suffers his love of the marvelous, his dread of personal hazard, and his hope for more of the beautiful and the true than has yet been doled out to him, to lead him on." Thus he has become a member of one of the orders, linked together by secret interlocking ties, for purposes intentionally kept indefinite in the oaths, their numbers

bound together by pledges and penalties operating with terrific energy upon the imagination of the human heart, exacted under circumstances which are indelibly impressed on the memory. Add the full-sounding titles, the flattering addresses to all officers, however lowly, and finally the appeal of a religion which holds out the certain promise of a blessed hereafter with no difficult conditions attached of repentance, faith in Christ, and daily renewal of the mind, — and the hold of the lodge system on its membership is explained.

Unquestionably the lodge is detrimental not only to the Church, since it offers another way of salvation, and an easier one, but also to the social and civic life. Observe that its central idea is that of brotherhood, and that in its case brotherhood implies a pledge to assist which is indiscriminate, making little or no difference between the good or bad nature of the actions to promote which a cooperation may be invoked. Note again that the oath implies a duty of preference of one member of society to the disadvantage of another who may be in all respect his superior. "It establishes a standard of merit conflicting with that established by the Christian or the social system, either or both of which ought to be of paramount obligation. And this injurious preference is the more dangerous because it may be carried on without the knowledge of the sufferers." "Obedience to the order is the paramount law of association; that makes every social, civil, and moral duty a matter of secondary consideration." (Adams.)

To substitute for the Christian law of love, which by divine authority includes all mankind in our sphere of benevolence and of mutual aid and support, — I say, to substitute for this Christian ideal of charity the pharisaic one (Matt. 5, 43—47) of limiting one's ob-

ligations to a smaller and narrower field, that of the fraternity, were sad enough. But the case is a much more serious one. Occasions must arise, and do arise, in which the lodgeman's fidelity to his private pledges will come into conflict with his duty to society. Who is, then, to decide for him what he must do? On either side is moral difficulty and mental distress. If he betray his associates, he spots his heart with violated faith. If he desert his country, he fails in a duty of even higher obligation. John Q. Adams said: "The Master Mason's promise does, by the plain import of its terms, pledge him to keep secret the knowledge of any crime committed by a brother Master Mason and communicated to him as a Masonic secret." (p. 82.) As a result this keen statesman saw "judges, sheriffs, witnesses, jurors, entangled in the net of Masonry and justice prostrated in her own temple by the touch of her invisible hand." And referring to the Morgan murder investigation: "You will find witnesses refusing to testify upon the express ground of Masonic obligations, avowing that they consider those obligations paramount to the laws of the land."*

Freemasonry and the lodge system built up on Masonic patterns and antecedents primarily concern us as a system which embodies a religious ingredient. Our handbook has chiefly the purpose of setting forth the extent to which this religious element prevails in the various orders. Yet we should not permit the more sinister aspect of the lodge system to escape us, its significance as a secret empire, binding its members to an alliance which has no precedent or justification in human history, which is not only a constant potential

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* *In some rituals the crimes of murder and treason are specifically excepted.*

menace to the fundamental safeguards of citizenship and is the very antithesis of the American ideal of the square deal, but which has left its trail on the administration of our courts, sparing neither the bench nor the jury-box. The profanity and wickedness of the lodge oaths, ever exacted regarding things yet unknown to the candidate, is recognized only by the Christian in its full enormity. The perils involved by a system of fraternities, all built on the same model, all establishing a brotherhood that violates the integrity of human society and destroys the safeguards of human rights, should be plain to every thinking citizen.

THEODORE GRAEBNER.

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I. LODGES FOR MEN.

Ancient Order of United Workmen.

A secret, fraternal, beneficiary association, founded in 1868 at Meadville, Pa., by John Jordan Upchurch, a Freemason. The "workmen" constituting the order are not necessarily artisans, the order is in no sense a labor union, but any white male person of sound health and good moral character is eligible. "The rituals and emblems of the order betray the Masonic influence which has presided at the birth of so many modern secret, fraternal, beneficiary fraternities. Its object, covered by its watchwords, 'Charity, Hope, and Protection', are illustrated in its ceremonies of initiation. As in Masonic and other secret societies, it has three degrees." (A. C. Stevens, *Cyclopedia of Fraternities,* second edition, 1907, p. 128.)

In its ritual (p. 4) the objects of the order are stated as follows: —

"Master Workman—The Ancient Order of United Workmen imposes no religious test other than a belief in the Deity. Its object is to bind its members with a fraternal bond, aid them in daily walks of life, care for them in sickness and distress, and provide for the widows and orphans of its deceased members."

Though the order imposes no other religious test than belief in the Deity, a strong religious texture is interwoven in its ceremonies. The meetings of the subordinate lodges are opened and closed by the singing of odes and by prayer.

OPENING ODE.

Brother Workmen, let us render
Unto God, our Father dear,
Grateful praise for care so tender
And the joy of meeting here.

Let us raise our hearts and voices
In a song of grateful praise,
For His love each heart rejoices;
He has blest us all our days.

May our work be comprehended
And its purpose true endure
Let its mission be extended,
Guided by its motive pure.

Let us pledge unto each other
Charity and truth and love,
And we ne'er shall lack a brother
And at last shall meet above.

After the singing of the ode a prayer is said by the Past Master Workman: "Almighty God, we thank Thee for the blessings showered upon us and our order. Grant that each of us may do his duty with an eye single to Thy glory and the welfare of this fraternity. Bless all our brothers, whether present or absent. Unite us together firmly in the bonds of a common purpose — the advancement of our order. Let brotherly love prevail in our councils, and every social and moral virtue abide with us; and unto Thy name be all glory and honor. Amen."

CLOSING ODE.

Gracious Father and Giver of good,
Whose eternal protection we own,
Now unite us in true brotherhood,
And to each let Thy favor be shown.

Let Thy presence attend us as we part,
Our Protection and Guide ever be;
In fraternity join every heart
And forever unite us to Thee.

Then this prayer is said: "Almighty God, we ask Thy blessing as we are about to separate. Go with us,

guide us, and receive us at last. Amen." (*Ritual*, pp. 2. 3.)

The main emblems of the order are "the Bible, the Anchor, and the Shield." To the Bible the place of honor is given on the altar. During the session of the lodge it always rests on the altar opened at 1 Cor. 13. To the candidate for the second degree the meaning of this emblem is explained in these words: —

"Master Workman, — on the Altar before you are the emblems of our order — the Bible, the Anchor, and the Shield. The Bible contains within its pages man's duty to God, to the Creator and Preserver, and his duty to his fellow-men. The performance of these duties brings satisfaction here and eternal happiness hereafter." (*Rit.*, p. 8.)

The religion of the fraternity, as of all lodges, is a religion without the true God and without Christ, a way of salvation not by faith in the Savior, but by good works, works of love and charity.

Entering the lodge, the candidate must obligate himself to secrecy, to obedience, and to the observance of the principles of the order. The obligation in the second degree reads thus: "Master Workman (advances to Altar) — You will place your left hand on the Holy Bible, your right hand in this manner. (Guide places hand in subordinate sign position — right hand over heart.) Say I, pronounce your name, and repeat after me: 'I, ——, in the presence of Almighty God and the members of this fraternity here assembled, do of my own free will solemnly promise that I will preserve the secrets of this degree and all the private transactions of this order. I will render true and faithful allegiance to the Supreme Lodge in which I may hold my membership. I promise that I will assist a brother in distress,

defend him when assailed by envy or slander, advise him when he is in error, and warn him when he is in danger. I promise that I will not violate the chastity of any member of his family and will not permit it. I promise that I will not injure a brother in his person, property, or reputation, but will help him whenever I can, without injury to myself and my family, and will give him aid and comfort in sickness and distress. To all this I pledge my sacred honor.' " (*Rit.*, p. 7.)

Anti-Horse-Thief Association.

An order originally founded by a group of farmers for mutual protection against horse-thieves. Its principal object now appears to be the safeguarding of property in rural communities. The society has, however, a ritual which contains all the objectionable features of other lodge rituals. Rev. J. G. Kuppler, October, 1926, said in the *Jacksonville* (Ill.) *Messenger* that a letter was addressed to the A. H. T. A. asking the organization to abolish this ritual since it was not used in most locals. However, the State and National Convention, which met in September, 1926, decided to retain the ritual. The following are extracts from a copy of the "Official Ritual of the A. H. T. A., for the Use of Subordinate Orders of the A. H. T. A. anywhere in the U. S. A. Revised, adopted, and published by the authority of the National Order of the A. H. T. A., 1923."

Page 4. (The Marshal then places the Constitution on the altar.)

Marshal. — On this Foundation of Virtue I place our Constitution, our Book of Laws, the Fortress of our Order, founded upon the teachings of "Holy Writ," from which we are taught the principles: *Humanity, Justice, and Charity.*

Page 9. *President.* — The Chaplain will lead in repeating the *Lord's Prayer.* (Chaplain leading, — all recite in concert.)

Page 15. *Marshal.* — My friend, we are nearing the altar of this lodge, etc.

OBLIGATION.

Page 17. I (with your name), in the presence of the Supreme Being and the members of this lodge, here assembled, do solemnly promise and swear that I will not reveal any part of the secret work of this Order which I may now or hereafter receive, to any one outside the lodge-room.

Page 19. Behold these emblems. This altar is hidden by this covering, which denotes secrecy.

Its colors, white and blue, denote purity and truth. May your life be as pure as the untrodden snow and as steadfast as the heavens above us!

On this foundation you may see our Constitution, our book of laws, founded upon the teachings of "Holy Writ," from which we are taught the principles of Humanity, Justice, and Charity, which are the leading virtues of our Order.

Surmounting these you see the "Horseshoe," the emblem of our Order, the omen of Good Luck. Seeing this emblem, you should remember the Golden Rule: "Do unto others as you would have others do unto you."

Page 39. *Installing Officers.* — Most merciful God and Father of our Lord Jesus Christ, bless, we beseech Thee, these Thy servants, whom we have now set apart to the offices to which they have been called by the voice of this lodge. Graciously accept their vows and make them fruitful in every good word and work. May they be endowed with prudence and wisdom, and discharge

their duties impartially, without fear or malice, realize the responsibility resting upon them. We pray Thee, our heavenly Father, to imbue the members of this order with a desire to do Thy will and aid those set apart as officers in the discharge of their several duties. We ask all in Thy name. Amen.

Beavers' Reserve Fund Fraternity.

One of the four fraternal insurance societies of this name. The various "Beaver" lodges differ from each other slightly. From the Constitution and By-laws adopted June, 1907, we gather that the Beavers have "secret or ritualistic work" (p. 45), that they initiate candidates (p. 54), and that they apparently do not organize branches in large cities (p. 4).

The purposes of the organization are stated as follows (p. 3): "Section 1. The Beavers' Reserve Fund Fraternity is a mutual fraternal, beneficial association, organized for the purpose of promoting social intercourse and a spirit of good will among its members; assisting them in old age, and conferring financial benefits upon their beneficiaries by means of a system of fraternal assessment insurance." The Beavers have a typical lodge organization with high-sounding titles: "Worthy Commander, Worthy Vice-Commander, Worthy Guide, Worthy Past Commander, Worthy Secretary, Worthy Treasurer, Worthy Hunter, Worthy Beaver," etc.

Supreme Tribe of Ben Hur.

A "secret, fraternal, beneficiary society," based on the book *Ben Hur* by Gen. Lew Wallace. The order is, in fact, a fraternal life insurance company, with moral and religious features. The objects of the society are,

according to its constitution, Art. III: "1. To unite in bonds of Truth, Benevolence, and Honor all acceptable white persons of good moral character, sound bodily health, and reputable business and who believe in a Supreme Being; 2. to improve its members socially, morally, and intellectually and to secure for them the advantages of intimate social intercourse by the adoption of such secret signs, grips, passwords, and ritualistic work as will enable the members to make themselves known to each other wherever the order may exist or wherever they may meet; 3. to provide lectures, entertainments, and such other intellectual and social pleasures as will elevate and bind the members together in bonds of fellowship; 4. to aid its members in business and in securing employment and to demonstrate the highest form of brotherly love; 5. to care for the sick and bury the dead and aid and comfort the members of the Order; 6. to establish and maintain a fund or funds from which a life insurance, not exceeding eight thousand dollars, may be paid, under specified rules and regulations." The subordinate lodges of the Order are called Courts. These elect among other officers also a Teacher, whose duty it is to conduct the devotional exercises of the Court, to administer all obligations, etc. Every member has to subscribe to an obligation in which he solemnly promises not to reveal any of the private work or business of the order in an unlawful manner.

Columbian Knights.

Also called Knights of Columbia. Their official paper is the *Columbian Herald*, published at 704 Masonic Temple, Chicago. In the issue of August, 1914, the obligation was printed as follows: —

"In the presence of Almighty God and these wit-

nesses I, ——, do most solemnly promise that I will strictly comply with all laws, rules, and usages of the fraternity established by the Supreme Lodge of the Order of Columbian Knights. I will keep forever secret all that may transpire during my initiation and will never improperly communicate to any person any of the words, signs, and tokens; and should I be expelled or leave the order, I will keep this obligation as binding out of it as it is in it. . . . And may God aid me to keep and perform all these obligations!"

The order has chaplains.

Court of Honor.

Until recently an oath-bound secret society with a ritual and religious ceremonies. The 1898 constitution was printed by E. F. Hartman at Springfield, Ill. In 1899 Rev. H. E. Jacobs wrote a tract quoting from this constitution. It provides for chaplains, and its ritual prescribes elaborate prayers and religious ceremonies. When a member has been removed by death, the prayers imply that he has gone "to the Supreme Court." The Supreme Being is called "God and Father of all."

The Court of Honor is now called Court of Honor Life Association. Its treasurer, Mr. C. L. Simmons, wrote Rev. Martin Russert, of Dubuque, Iowa, November 2, 1921, as follows: —

"In our ritualistic exercises we recognize God; we teach patriotism, love of home, purity of life; in fact, our ritual dwells wholly upon those things which have for their object the creating of better lives.

"It is my belief when one has looked after their soul's welfare, the most important thing they can do is to look to the welfare of those that are dependent upon

them, and they cannot do this better or surer than by insurance.

"I am sure that if you were familiar with our Society, you would be glad if all your members were protected with the protection that we offer. We do not attempt to supplant the Church in any way, but we positively do supplant the teachings of the Church."

In 1925 a change was made in this organization, as will be seen from the following quotation from correspondence which another of our pastors, Rev. F. Niedner, had with this organization: —

May 2, 1925.

DEAR SIR: —

I have your letter of April 29 asking regarding the conduct of the Court of Honor Life Association.

In reply will state that the Court of Honor Life Association is not in existence, it having been converted into a Mutual Legal Reserve Life Insurance Company, which has no lodge system or ritualistic services.

Very truly yours,

Springfield Life Insurance Company,
by A. L. HEREFORD, *President.* (Signed.)

In another letter, received from the Fraternal Monitor, dated May 27, 1926, it is stated that "until last October it was conducted as a fraternal beneficial society. At that time, at a meeting of its governing body, the name was changed to the Springfield Life Insurance Co., and the basis of operation was changed from the fraternal plan to that of a mutual life insurance company. The officers are the same under the new plan as under the former organization. The report of 1924 of this company is given in the 1925 edition of the *Consolidated Chart,* which we recently published."

7. National Fraternal Society for the Deaf.

The following extracts are made from a copy of the "Ritual for the Guidance of Subordinate Divisions, National Fraternal Society of the Deaf," revised by Arthur H. Norris (chairman), Harry V. Jackson, and Louis J. Bacheberle (edition of 1922).

Page 8. *President:* Man has ever recognized a Supreme Being; therefore, brothers, let us join our Patriarch in invoking the blessing of our Supreme Ruler.

Patriarch: Supreme Ruler of all things, we humbly ask Thy blessing upon our gathering. Grant us wisdom and understanding that we may do nothing to harm our brotherhood. May it ever stand as a beacon, guiding our people to a higher and better life. Guide us that we may be prepared to extend a helping hand to brothers in adversity. So lead us through life that in the end we may go to our eternal rest, leaving no stain to mar our earthly record. Amen.

President: Director, you will arrange the altar and display our shield.

Page 10. *President:* Our business finished, we will now prepare to adjourn; but first let us join our Patriarch in prayer.

(Three raps. — All arise and stand with folded arms.)

Patriarch: Supreme Ruler, we now go out into the world to resume the battle of life. Go with us, we pray Thee. Guide us that we may prove ourselves men. Keep us ever true to ourselves and to each other. Amen.

President: Director, you will collect the rituals and return them to their proper place.

Throughout, there is the familiar line of thought fundamental to all lodge rituals. The candidate is engaged in the search for the road to knowledge, is in-

formed that the path "is steep and rocky." There is an altar at which the "fraternal obligation" is taken. (It has not the form of an oath in this ritual). There are symbols which stand for fair dealing, brotherhood, protection, etc., grips and passwords, signals of distress, and solemn adjurations that all this secret work must be treated as a matter of confidence.

The promiscuous prayer in which the N. F. S. D. involves its members is sufficient to condemn this order as at variance with Scriptural principles.

United Ancient Order of Druids.

Founded in England, this order has branches also in Australia and in America (American Order of Druids). Its ritual has been analyzed and fully discussed by Rev. J. Homann, Lutheran pastor of Ambleside, South Australia (36-page tract; order from Concordia Publishing House, St. Louis, Mo.). Rev. Homann conclusively proves that the Druids worship a god who is not the Holy Trinity; that their brotherhood is unchristian; that their prayers are idolatrous; and that salvation by works is the essence of the whole system, since in the burial service all Druids are called blessed.

Fraternal Order of Eagles.

This order was founded in Seattle, Wash., in 1898, by a coterie of "Bohemians," mainly bent upon pleasure. It proclaims the "principles of Liberty, Truth, Justice, and Equality" and professes "the Golden Rule laid down by Christ." Its branches are called "Aeries."

The F. O. E. has an "Insurance Department," established in 1918, with 2,516 benefit members. Home office, Gumbel Bldg., Kansas City, Mo. There are 1,194 lodges. The total membership of the order is given at over 500,000.

From *Official Circular No. 74,* sent out by Mr. Hering when "Grand Worthy President" and dated South Bend, Ind., November 20, 1909, Mr. A. Preuss quotes the following passages: "Our ritual is the fraternal religion of the Fraternal Order of Eagles. It names the great ethical principles to the furtherance of which this Order is dedicated. It contains that obligation which a man must accept to be a member of our fraternity."

The "Aeries" hold "memorial services for deceased members," at which prayers are recited by "chaplains."

The Eagles are a secret society, according to Article 30 of their constitution, which reads in Section 333: "A member who shall reveal any of the secrets of the Order shall, upon conviction thereof, be expelled. All things appertaining to the Order, the mode of procedure to gain admission to an Aerie, its signs, passwords, past or present, business transacted in an Aerie, etc., are secrets to be kept inviolable." The Grand Lodge of the order has a Grand Worthy Chaplain, for whom an open Bible is provided as emblem of office; and Article 2 of the constitution for local lodges provides for a Worthy Chaplain, who, according to Section 177, "shall have charge of the devotional exercises of the Aerie during the opening, initiatory, closing, and burial ceremonies, in accordance with the Ritual." The emblem is an open Bible, embroidered on a white apron. No member of the order will deny that it is a lodge in the true sense of the word. This being the case and the idea of the lodge being very clearly defined, the burden of proof rests upon the Eagles that they are not antagonistic to Christianity. The fact that they have a chaplain who conducts the lodge-meetings as a religious service and officiates as a minister of religion at funerals is sufficient to condemn the order before the Christian conscience.

The religion of the Eagles is the religion of Freemasonry, embracing the following principles: the "universal Fatherhood of God" and "universal brotherhood of man," the immortality of the soul, and the way to salvation, not by faith in Christ, but by good works. Of Christ the lodge knows nothing. In the Ritual for the Burial of the Dead the following words occur as spoken by the chaplain: —

"The Fraternal Order of Eagles teaches that we shall meet again and that the tender associations of life are only broken to be reunited. God has made sacred the family relation. We look into the living eyes of those we love, and we gaze upon the faces of our dead, and Love Divine comforts us with the blessed assurance that we shall meet again. He who lies here was both friend and Brother. Knowing that he believed in the eternal principles of this Order, we are comforted. He valued liberty, loved Truth, and was just in his dealings with all men, and gracious and brotherly in the observance of true equality. He believed in the existence of a Supreme Being, the Father of us all, Giver of every good and perfect gift, and in this belief he died, in the hope of a blessed immortality beyond the grave. He bore the trials of life and fought its battles till, tired and weary of the struggle, he fell asleep. For him eternal rest remains." The "Worthy Chaplain" offers this prayer: —

"Our Father in heaven, Thou who art the Resurrection and the Life, hear us at this time. In the presence of death we realize our entire helplessness and dependence on Thee. We pray for the living and the dead. Bless those who mourn, and may they be comforted! Take unto Thyself the soul of the departed. May the tender ties now broken be reunited beyond the grave,

and may he rest in peace in the bosom of his Father and his God! As members of this great Brotherhood, help us ever to remember our obligation to each other and to Thee. Inspire us with the hope of a blessed immortality; teach us our duty towards Thee and our fellowmen. Amen."

Mr. Rudolph A. Spitz, Jr., a Lutheran of Milwaukee, Wis., wrote in the *Walther League Messenger*, 1923, p. 398: —

"When applying for membership in the Eagles' Lodge, I had to profess belief in a Supreme Being. It did not occur to me that this was not the Triune God, the only true and living God. Imagine my surprise when I read the words of Frank E. Hering, a Past Grand President of the Eagles, a Director, and also the managing editor of the *Eagles' Magazine:* 'Catholics, Protestants, Jews, Mohammedans, Brahmans, Shintos, and Buddhists are alike admitted to membership.' The Supreme Being belief is well described in the first four lines of Pope's paraphrase of the Lord's Prayer: —

"Father of all in every age,
In every clime adored;
By saint, by savage, and by sage,
Jehovah, Jove, or Lord.

"Thus the Eagle Lodge identifies the true and living God with the idols of the heathen and claims that all religions worship and adore the same God under different names, and that this God is the Father of all.

"I did not notice that the prayers offered in the lodge were Christless. But when the matter was suggested to me, I remembered. I know now why the name of Jesus is omitted. They do not want to offend the Jews and Unitarians in the lodge. All sectarianism must be kept out of the lodge, and the name of Christ is 'sectarian.' 'Even if all members of the local Aerie were

Christians,' says the Grand Worthy President, 'it would be unwise to make an official pronouncement of the fact; for in the community outside there certainly would be men holding different views, men who might be very desirable for membership. Yet these men could not be expected to join a society which officially upheld opinions opposite to their own.' No Jew would join a society which offered prayer to the Triune God, which opened and closed its prayers in the name of Jesus Christ. And so the name of Jesus is omitted. The lodge does not recognize Jesus as the Son of God and Savior of man, but teaches that 'Jesus of Nazareth, the Founder of Christianity, stands preeminent as a teacher of ethics and an exemplar of morals.' He is placed on a par with Buddha, Mohammed, and the founders of Brahmanism, Shintoism, and other pagan cults.

"More yet, the lodge teaches that an Eagle goes to the Grand Aerie above by observing the principles of the order: liberty, truth, justice, and equality. One need only to attend a funeral conducted by the Eagle Lodge to see that this is so. There the Worthy President reads from the ritual: 'He who lies here was both friend and brother. Knowing that he believed in the eternal principles of this Order, we are comforted. He valued liberty, loved Truth, and was just in his dealing with all men, and gracious and brotherly in all the observance of true equality. He believed in the existence of a Supreme Being, the Father of us all, Giver of every good and perfect gift, and in this belief he died, in the hope of a blessed immortality beyond the grave. He bore the trials of life and fought its battles till, tired and weary of the struggle, he fell asleep. For him eternal rest remains.' In the closing prayer occur the words: 'Help us to realize that the parting is only for a short season and that we shall meet again in the Great Aerie beyond,

where the faults and frailties of this earthly life are forgotten and all become perfect in the love of an infinite God. Amen.' Whereupon the Worthy President takes up a handful of earth and deposits it in the grave, saying: 'Brothers, the dust has returned to earth, and the spirit to God who gave it.' This doctrine that a man is saved by his works, especially by the virtues selected by the lodge, that a man goes to heaven after death irrespective of faith or lack of faith in Christ, is an absolute denial of the teachings of God's Word. Evidently, one cannot be a Christian and an Eagle at the same time. The man who tries to be both either stultifies himself, or he has no conception of the principles of either Christianity or the Eagle Lodge."

Benevolent and Protective Order of Elks.

A secret, oath-bound society, "designed to contribute to the social enjoyment of its members, to relieve the necessities of deserving brethren, their widows and orphans, and to perpetuate the memories of deceased members of the order." (Stevens, *Cyclopedia.*) Its origin is given in Allen O. Meyer's history of the order as follows: "In 1866 the Legislature of New York passed seven excise laws that closed up all the saloons, theaters, etc., on Sunday. Actors are a social class, and this law deprived them of friendly intercourse and recreation on the only day they could call their own. A few of them raised a small purse by small contributions to pay for room and buy refreshments and a lunch for the company." "As membership increased, they saw the necessity of having some sort of organization to prevent confusion in their social sessions and to transact the little business necessary." "The name 'Jolly Corks' was given the new body either from the flying corks that came from the bottles, or because of the connection of

the members with the theatrical profession." "After the society was formed at New York, the members desired a distinctively American name, one which would harmonize with the desire for making the organization secret in character and social and benevolent in purpose." The word "Elk" was finally selected for the name of the new order. "The real founders of the order, those who so shaped its destinies as to make it one of the leading brotherhoods among the few not founded on political or financial considerations, may be safely classed as Freemasons; for the ceremonial of the Elks, although it has been changed several times, still presents features familiar to workmen of the quarries. One of the most conspicuous evidences of this is or has been found in the use of aprons by the Elks." The eleventh hour of the night is the mystic hour of the order, consecrated to the memory of their dead. The spread of the order has been considerable and rapid, especially in later years. In 1898 there were about 300 lodges in as many cities with about 35,000 members. In 1923 the order consisted of over 1,400 lodges with over 800,000 members, according to the Elks' official organ.

The religious principles of the order are the same as those of Masonry. A Christless religion is taught. Salvation is assured to all members in good standing, as such. The following is from a funeral address: "We are all gathered here to pay tribute to the departed, not in a mournful way; for sweet and comforting is the thought that, as we speak of them, they, too, are congregated in a celestial home and that they bend low and extend their greetings to us." "Let us go forth, knowing that the souls of our departed brothers are safe in the keeping of the God who gave them life; and though seasons come and seasons go, though the storms of sum-

mer and the blasts of winter sweep over our earthly sepulcher, yet we know that when the last trumpet shall sound and the dead shall rise, we will find them sitting on the right hand of God."

The following was quoted in a public address by F. C. Brandhorst at Norfolk, Nebr., March 22, 1925, from a speech delivered by Gurdon Wattless, a prominent Omaha attorney, at an Elks' Memorial service: "I have watched the weary pilgrims in Japan wander to the temples of Shinto; I have seen Chinese praying to Confucius; I have sat in Greek Catholic churches; and in each of them I was impressed with the spirit of brotherly love, and I have reached the conclusion that no one sect in this world has a patent on the road to heaven, but that there are many paths, all trod by those who strive to serve and lead in the same direction. There are many men in this world, and no doubt many in this lodge of Elks, who cannot with a good conscience subscribe to the creed of any Church, but whose lives are filled with noble deeds of love and charity. Such men will surely find a place in heaven, as well as those who pray in public places."

The *Lutheran Messenger* of Portland, Oreg., January, 1927, contained the following: —

"That lodge religion is not Christian religion can be seen from a press report on the services held by the Elks in remembrance of 'the absent throng' of '67 members who died since last December.' It was Portland Lodge No. 142 of the Benevolent and Protective Order of Elks, which held its annual memorial service at their temple on Sunday, December 5, according to the Monday *Oregonian*. And what was said about the dead Elks? Said the principal speaker, the 'Grand Justice of the Grand Forum' of Seattle: —

" 'We don't know where our departed brothers have

gone, but we have faith. There is no such thing as destruction of matter. Life, too, then, must continue to exist forever. Our order believes that, to insure life everlasting under pleasing circumstances, we must qualify ourselves here for entrance into the celestial lodge.' The report continues to give the speaker's view on the watchwords of the order — charity, justice, and fidelity.

"But where, pray, does Christ come in? What a question to put to an Elk! 'We must qualify ourselves,' would be his prompt reply. 'Fidelity,' said the speaker, 'is the capstone of our teaching. Without it there is no hope, no brotherhood. It is dependability.'

"Elks have religion, indeed, yet it is anything but the Christian religion."

Sentiments of an identical nature are found in every Memorial Day address contained among my collections. The following is a description of such a service published in the *Cynosure*, 1910, p. 245: —

" 'Lead, Kindly Light,' sang the quartet in the memorial gathering at the Elks' Club House Sunday afternoon. The roll of members who had died was read, and at the end of the list of names the Esquire responded, 'Absent.' The chaplain prayed or recited a prayer, the choir responding, 'Still, Still with Thee.' After the performance of a ritual an orator from a neighboring city was introduced by the Exalted Ruler, who said: 'We all are gathered here to pay tribute to the departed, not in a mournful way; for sweet and comforting is the thought that, as we speak of them, they, too, are congregated in a celestial home and that they bend low and extend their greetings to us. It is a time when we stop all earthly pursuits, put aside all personal affairs, and in spirit, truth, and fraternity come with open hearts

and minds to listen to a brother speak appropriate words to us. Let us go forth, knowing that the souls of our departed brothers are safe in the keeping of God, who gave them life, and that, though seasons come and seasons go, though the storms of summer and the blasts of winter sweep over our earthly sepulcher, yet we know that, when the last trumpet shall sound and the dead shall rise, we will find them sitting on the right hand of God,' and so forth."

Under the heading "An American Religion" the *Elks' Magazine* (New York) of October, 1925, discussed the religion of Elkdom. An editorial in the December issue commented upon this "American Religion" of "the fraternal organizations which exist and flourish here as they do in no other country": —

"The constant preaching of their doctrines and the exemplification of their principles in the daily lives of their members, particularly in their associated activities, has had its effect in the creation of a spirit that has come to be really national.

"The ultimate aim and purpose of our order is the universal adoption of the simple rule of conduct, which recognizes the brotherhood of man and requires the observance of the real obligations of that relationship. That is true religion, by whatever name it be called."

The Elks are a typical secret society, and all objections which we make to the lodge apply also to the Elks. Salvation by works is the dominant note. The exclusion of the reference to the Trinity is noticeable in the following doxology sung at a memorial service held at Fort Wayne: —

> Praise God, from whom all blessings flow;
> Praise Him, all creatures here below;
> Praise Him above for all that's good;
> Praise God for our true brotherhood.

The constitution of the order makes reference to a chaplain, who should "conduct the devotional exercises of the lodge and perform such other duties as pertain to his office"; and Section 144 specifies that the member must be a believer in the existence of a Divine Being.

Like no other order the Elks indulge in every lust of the flesh at their annual conventions. The *Detroit Free Press* called the convention of 1912 an orgy, and the Baptist young people in session at Portland, Oreg., 1912, went on record with a protest against the "reckless and unprecedented revelry of drunkenness," the "veritable orgy of indecency and evil-doing," which accompanied the Elks' convention in that city. These reasons should be sufficient to convince a Christian that he cannot consistently join this order.

Whether there is a standard ritual of the Elks, as there is a ritual of the various Masonic degrees, may well be doubted.

Mr. John Hilder, managing editor of the *Elks' Magazine,* 50 E. 42d St., New York, says in a letter dated March 30, 1927, and addressed to Mr. B. M. Holt, of Fargo: "I will answer your questions in the order in which you ask them: —

"1. Jews may become members of the Order of Elks.

"2. Every Elks' lodge-room has an altar, and every meeting is preceded by a prayer.

"3. The name of Jesus Christ is omitted from Elk prayers.

"4. The religious feature of the Order of Elks is simply that every member admits his belief in a Supreme Being.

"5. There are many Elk rituals for use on different occasions.

"6. A simple prayer is the first feature of most of these rituals."

There is a Ritual for Special Services, which is difficult to obtain. I have seen only one copy and from it have made the following extracts, which have been checked against the original and may be considered entirely authentic. The ritual bears this title: —

Ritual of Special Services
FOR USE OF SUBORDINATE LODGES
Under the Jurisdiction of
the Grand Lodge of the
Benevolent and Protective
Order of Elks of the
United States of America
Published by the Grand Lodge, B. P. O. E.
1912

The following quotations should suffice to eliminate forever the alibi that "Elks have no religion in their ceremonies": —

MEMORIAL SERVICE.

Exalted Ruler — Brothers, this day and date remind us that we again pay our mournful tribute of affection to our honored dead.

Brother Secretary, you will please call the roll of our honored dead.

(Secretary will slowly call roll of deceased brothers.)

Exalted Ruler — In vain we call upon them; they have passed into the light that is beyond the valley of the shadow of death; the places that have known them will know them no more, and once more we are called upon to realize that in the midst of life we are in death; that He who watches over all our destinies has the spirit of the departed under His watchful care and on the last Great Day will again connect the chain of fraternal love so recently broken. (p. 4.)

Exalted Ruler — Brother Treasurer, what is your duty?

Treasurer — To teach my brothers that when their earthly accounts are closed, it will be their deeds on earth which will aid them in partaking of the treasures of the better world. (p. 6.)

Great Ruler of the Universe,
All-seing and benign,
Look down upon, and bless, our work,
And be all glory Thine!
Oh, hear our prayers for the honored dead,
While bearing in our minds
The memories graven on each heart
For "Auld Lang Syne."

Exalted Ruler — Brother Chaplain, you will invoke the Divine Blessing. (p. 7.)

FUNERAL SERVICE.

Exalted Ruler — My brothers, as no ceremony of a solemn character should be commenced without invocation of the Deity, let us pray.

Chaplain — O Thou Grand Exalted Ruler of the Universe, Giver of Life and Death, whose decree has called from its earthly tenement the soul of our departed worthy brother, grant us, we beseech Thee, the power to turn our minds from all worldly objects, and the contemplation of this evidence of Thy power cause us more faithfully to fulfil our obligations of Charity, Justice, and Brotherly Love, not only to our departed brother, but toward one another, so that at Thy summons our survivors may testify to our Fidelity. Grant, we beseech Thee, eternal happiness to the spirit of our departed brother and forgive the trespasses of his life, so that he shall become worthy of a place in the Eternal Lodge of the hereafter, where we all hope to be reunited, nevermore to part. Amen. All, Amen. (p. 9.)

Brother Secretary, you will please call the name of our deceased brother.

(Secretary calls name three times.)

In vain we call upon him; he has passed into the light which is beyond the valley of the shadow of death; the places that have known him shall know him no more, and once more we are called upon to realize that in the midst of life we are in death; that He who watches over all our destinies has the spirit of the departed under His watchful care, and on the last Great Day will again unite the chain of fraternal love so recently broken. My brothers, ere we consign forever the mortal remains of our deceased worthy brother to the bosom of our common mother, the earth, it is fit and proper that we should, as Elks, testify to his faithful adherence to the grand objects of our order. (p. 10.)

Exalted Ruler — What is just to our departed brother?

Esteemed Loyal Knight — As the Just deserve "Justice," so I pronounce him faithful in "Justice." (p.11.)

Exalted Ruler—Having been faithful in "Charity," "Justice," and "Brotherly Love," I testify to his having been an Elk, upright and firm, and worthy to receive from us such honors as are bestowed upon the faithful brothers who have preceded us to the Grand Lodge of the hereafter, there to receive from the Grand Exalted Ruler of All the final degree of Eternity. (p. 12.)

But in Charity and Justice,
With Fidelity and Love,
We may meet our absent brother
In the realms of joy above.
Sleep to-day, departed brother,
In thy quiet, hallowed bed,
While the amaranth and ivy
Bloom eternal o'er thy head. (p. 13.)

FUNERAL SERVICE AT THE GRAVE.

Exalted Ruler — My brothers, we are assembled at the last stage in life's pilgrimage with all that is mortal of our departed brother, and ere we consign it to the close embrace of mother earth, let us invoke the support and counsel of the Grand Exalted Ruler of the Universe.

Chaplain — O Thou Grand, Exalted Ruler of the Universe, Thou dost teach us in Thy holy Word that Thou dost not willingly afflict or grieve the children of men; but in Thy wise providence Thou hast seen fit to pluck from the fruit of Thy planting and to visit us with a keen personal sorrow in the death of a beloved brother. May this cloud which now hangs heavily about us be dissipated in sunshine and calm and those who mourn be sustained and comforted in Thy unfailing goodness and mercy. Bless us in the benevolent and protective work of our order and so direct us in observing and advancing the principles upon which our fraternity is founded that we may ever wear the badge of Thy fellowship, the crown of Thy approval. For Thine is the kingdom and the power and the glory forever and ever. Amen. (Brothers responding, Amen.)

Exalted Ruler (depositing a forget-me-not in the grave) — Sleep, then, my brother, in the assurance that thy name will be remembered and that we shall meet again in the land of endless calm. My brothers, the Lodge is closed. (p. 15 f.)

TABLET SERVICE.

(When a deceased brother's name is to be inscribed upon the Memorial Tablet, the following ceremony shall be used as a Special Service, under the order of Sickness and Distress: —)

Chaplain — Our Father who art in heaven, hal-

lowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil and keep us ever faithful to the principles of our order: Charity, Justice, and Brotherly Love. Amen. (pp. 19. 22.)

Dedication of a Hall.

Grand Chaplain — O Thou Grand, Exalted Ruler of the Universe, direct us in all our doings with Thy most gracious favor and further us with Thy continued help, that in the dedication of this new hall, begun, continued, and ended in Thee, we may glorify Thy holy name and, finally, by Thy mercy, obtain everlasting life. Amen.

Grand Exalted Ruler — My brothers, we are here assembled to dedicate to the use of the Benevolent and Protective Order of Elks another temple.

That which marks its distinctive purpose is the Altar upon which all Elks receive the obligation that binds together this fraternity.

The Altar has in all ages been regarded as most sacred. With us it typifies neither sect nor creed, but a shrine erected to signify our belief in the Fatherhood of the Grand Exalted Ruler of all the universality of the Brotherhood of man.

In taking possession of this beautiful Temple, the first duty before us is the erection of an Altar for the preservation of the great principles upon which the Benevolent and Protective Order of Elks is founded. Brother Grand Esteemed Loyal Knight, what should be placed upon the flag?

Grand Esteemed Loyal Knight — THE BIBLE — the book of law, upon which is founded JUSTICE.

Grand Exalted Ruler — Brother Esquire, in accordance with the directions from the representative of the station, JUSTICE, you will place upon the flag the Bible, the book of the law.

Grand Exalted Ruler — Brother Grand Esteemed Lecturing Knight, what should be the crowning attribute of the Altar's decoration?

Grand Esteemed Lecturing Knight — The ANTLERS — emblem of our Order, significant of the protection afforded through BROTHERLY LOVE.

Grand Exalted Ruler — Brother Esquire, to typify Brotherly Love, you will surmount the Flag and Bible with the ANTLERS of Protection. (pp. 24 ff.)

CLOSING ODE.

(Air: "Home Sweet Home.")

We've finished our labor, the parting has come,
And each of our brothers now goes to his home;
And our voices blending, we now will depart
In perfect love, giving each note from the heart;
Each duty accomplished, each brother content.
Oh, thus may we ever our friendship cement;
May Charity, Justice, and Brotherly Love
At last lead us all to the Grand Lodge Above! (p. 29.)

DEDICATION OF AN ELKS' REST (CEMETERY).

Chaplain — O Thou Exalted Ruler of the Universe, Almighty and Merciful Father, we reverently and humbly pray that Thou wilt bless our present assembling and accept in Thy holy name the work we offer. Especially do we beseech Thee, O Father, that this enclosure which we have met this day to consecrate to the interment of our departed brothers may ever remain a sacred resting-place for our loved ones. Grant that the monument, typical of a glorious resurrection, which we this day unveil to their memory, may ever stand as a sign of Thy never-failing promise to the faithful living and Thy perfect reward to the faithful dead. Bless, we pray

Thee, the labors of our fraternity in aid of the widows and orphans of those whose bodies shall be interred beneath these sods of earth; encourage our efforts to dry their tears. With Thy ever-present aid let the scope of our Charity be more and more enlarged; let our minds be satisfied with a more perfect sense of Thy eternal Justice; let our hearts throb with the Brotherly Love Thou hast ordained to all mankind; and let the future reveal the fruition of our Fidelity in an eternity of bliss with Thee; and to Thee be ascribed all the glory forever. Amen.

Brothers (all responding) — Amen.

Esteemed Loyal Knight — We are taught to practise Justice toward the living, to do Justice to the memory of the departed, and to expect Justice at the hands of our Heavenly Father; therefore I recommend this holy place to be dedicated in the name of Justice. (p. 30 ff.)

Laying of a Corner-Stone.

The Grand Chaplain or Chaplain, as the case may be, shall carry the Bible (which may be open).

Chaplain — O Thou who didst lay the foundations of the earth, and in whom alone we live and move and have our being, we beseech Thee to command Thy blessing to rest upon the work which we this day begin. Let its towering wall be erected and consecrated in Thy sight to the great principles that rule our Order; honor it with Thine approving smile and prosper it to the final accomplishment and to the glory of Thy name and the happiness of our great brotherhood. Amen.

Chaplain — O Thou Grand, Exalted Ruler of the Universe, Giver of Life and Death, accept, we humbly pray Thee, the work of our hands this day performed and strengthen us by Thy blessing to build upon this corner-stone a temple in which shall be taught the prin-

ciples of Charity, Justice, Brotherly Love, and Fidelity to all mankind, and our brothers in particular. Grant, we beseech Thee, courage to those who have undertaken the work of building this edifice, that they may be the better enabled to carry it forward to entire completion. Endow with Thy grace those who are engaged in the construction of the building and preserve them from danger and accident while thus engaged. Prosper, we beseech thee, our noble Order by the continued smile of Thy approving countenance. Grant us success in all our aims and efforts to benefit mankind. May it ever rest upon the sure foundation of Brotherly Love and ever exert a moral influence over our minds and consciences! And finally we pray Thee, O Lord, that Thou wilt forgive the trespasses of our lives, so that after the trials and tribulations of this world we shall become worthy of a place in the Eternal Lodge of the hereafter. Amen.

All say: Amen. (p. 38 ff.)

Form of Institution of a New Lodge.

Grand Chaplain — Brothers, let us pray. Exalted Ruler of the Universe, bestow Thy blessing upon this assemblage and upon the labors in which they are about to engage. Imbue the officers and members of this Lodge with Charity, Justice, and Brotherly Love, that they may be enabled to perform the stipulations of their obligations with the strictest Fidelity. Amen. (p. 44.)

Oath of Office.

I, ——, in the presence of a Supreme Being and this Lodge of Elks, do solemnly promise and swear to conform with, and maintain, the Constitution, Statutes, Rules, Regulations, and Objects of the Grand Lodge of the Benevolent and Protective Order of Elks and those of —— Lodge, No. ——, of the same.

I also promise and swear to practise the virtues of Charity, Justice, and Brotherly Love and with Fidelity to perform the duties of (naming positions) to the best of my ability, and as far as lies in my power; and may a Supreme Power help me and keep me steadfast as an officer of this Order. Amen. (p. 47.)

I now, sir, present you with the Constitution and Statutes of the Grand Lodge and the By-Laws of your own Lodge, which you have sworn to maintain. These are the rules of action which must govern you and become the bulwark of the Lodge's existence. (p. 51.)

Foresters.

There are in existence, according to Stevens's *Cyclopedia of Fraternities* (1907), six lodges which bear the name Foresters: The Foresters of America, the Independent Order of Foresters, the Catholic Order of Foresters, and several minor organizations. The Independent Order is now said to be organized in 32 high courts with 2,600 branches.

It is a principle of the Independent Order of Foresters that all discussions on religion and politics must be banished from their meetings, — which are, however, begun and closed with religious services, as prescribed by their ritual. The chaplain is called "Orator." They also have elaborate religious services at the initiation of candidates, at the visitation of higher officers, at the dedication of their meeting-houses, at the funerals of deceased members, etc. The prayers have nothing distinctively Christian about them; any one who believes in a God may become a member of the I. O. F. The funeral services are filled with quotations from Holy Scripture of both Testaments, but there is never any reference to the Second or Third Person of the blessed Trinity.

It is evident that the I. O. F. is not merely a fraternal organization, but a religious sect, which indeed admits members of any religion to membership, but at the same time tries to substitute itself for these religions. An examination of the dedication services in the ritual brings conviction on this point. The meeting-houses of the order, which are "Forest Homes" to the uninitiated and even to the recently initiated, become "Temples" in the religious services with which they are dedicated. In these services the building is constantly called "Temple," "Sacred Temple," "Temple of Liberty, Benevolence, and Concord"; its walls are styled "Sacred Walls," etc. The climax is reached in one of the prayers of the dedication service, which reads: "We humbly beseech Thee, O merciful God, to bless this Temple which has been so earnestly dedicated to the principles of Independent Forestry; endow each and all of us with a competency of Thy Divine wisdom, that through the principles of the Order and by Thine aid we may better be enabled to display virtue, benevolence, and charity, to the honor and glory of Thy holy name. Amen." From the latter part of this prayer we learn that the religion of the Foresters also has a means of grace, namely, the "Principles of Independent Forestry!" (Preuss.)

In support of the above we quote the following from *The Foresters, Illustrated,* published by the National Christian Association: —

"Great and merciful God, we once more assemble in Thy holy name and invoke Thy blessings upon this court. We pray Thee to impart wisdom and strength to all brothers present. Guide us all in the paths of peace, virtue, and morality, teach us love and affection for each other; to be wise, moderate, and just in our

legislation, courteous and forgiving to one another, and lenient in condemnation of an erring brother. Teach us truth, love, charity, and justice to all and let our acts tend to Thy great glory and praise now and forevermore. Amen." (p. 6.)

"I (name in full), of my own free will and accord, in the presence of the Supreme Ruler of the Universe and of the members of the United Order of the Foresters here assembled, do most solemnly and sincerely promise and declare that I will ever conceal and never reveal any word, sign, grip, or token, or any other secrets or private work of the United Order of the Foresters which shall now or may hereafter be communicated to me, to any one in the world, unless it be to a brother Forester, I knowing him to be such by due examination, or upon the word of a brother who is known to me, or in the body of a regularly constituted Court. I will not repeat outside of the Court-room any transaction whatsoever which may take place therein, which by the regulations of the Order should be kept secret, unless I am duly authorized so to do by the constituted authorities of the Order. I further promise that I will not wrong a brother or see him wronged, if in my power to prevent it, and will do all I can legitimately to alleviate the needs, protect the honor, and advance the welfare of a Brother Forester." (p. 14.)

CLOSING ODE.

Hail, brothers all! Good night! Good night!
May Liberty our watchword be,
Benevolence our hearts pervade,
And Concord blend with harmony!

Good night! Good night! May you attend
Each meeting here in peace and love,
Until the day we all shall meet
Together in High Court above. (p. 24.)

Order of Freemasons.

The Order of Ancient Free and Accepted Masons was organized in London in 1717. It is represented in the United States by the Blue Lodge of three degrees, basic to all the rest, by the Scottish Rite of thirty degrees and by the American Rite of thirteen degrees. The American Rite is also called Royal Arch Masonry and has several side-degrees, for instance, the Knights Templars. Both the American and the Scottish Rite are built upon the three degrees of the Blue Lodge (Entered Apprentice, Fellow-craft, Master Mason), the essential degrees, through which all Masons must pass. All other degrees are called Adoptive.

Whence is our knowledge of Freemasonry derived? We learn the doctrines and ceremonies of Masonry from the rituals and from the public documents of the order.

I. Sources.

1. Rituals.

In spite of the denials of Freemasons it can be proved from their own documents that printed rituals exist and that printed rituals have been obtainable by others than Masons. The following is quoted from the Proceedings of the "M. W. Grand Lodge of Free and Accepted Masons of the State of New Jersey," 122d Annual Communication, April 21 and 22, 1909. Vol. XXIII, Part 2, page 117: —

"The Committe on Ritual presented the following report, which was received and the recommendations adopted: —

"Trenton, N. J., April 21, 1909.

"To the Most Worshipful Grand Lodge F. & A. M. of New Jersey: —

"At your request we have examined the entire text of the present *Manual* for the purpose of revision. The

present stock being entirely exhausted and authorized changes requiring a reprint, we herewith present the result of our labors and recommend that a new edition be issued with these authorized changes.

"Respectfully submitted."

Same Proceedings, page 120.

"The Committee on German Ritual presented their report as follows, and, on motion, the same was received and the recommendation adopted: —

"Trenton, N. J., April 21, 1909.

"To the M. W. G. L., F. & A. M. of New Jersey: —

"Your Committee on German Ritual most respectfully report: —

"That the translation of the Standard Work, as made by members of this Committee in 1903, has been adhered to by the Lodges of the Eleventh Masonic District; and

"That your Committe has completed a translation of the Standard Work relating to the ceremonies of installation.

"Your Committee most respectfully recommends 'That a suitable number of copies of this translation be printed for insertion in the *Manual* and distribution to the Lodges of the Eleventh District.'

"Fraternally submitted."

New Jersey Proceedings, 1909.

(Report on Foreign Correspondence. Under Alberta, 1908, p. 7.)

". . . We wonder why, since the special Committee on Ancient York Ritual later recommended the ritual to be used in Alberta until the Ancient York Ritual referred to was prepared and adopted, be the latest edition of that valuable (to its publishers) work termed 'Ecce

Orienti,' which we also note is the authorized ritual of Alberta's mother, the Grand Lodge of Manitoba (!). Then that Committee concluded their report by solemnly stating that they 'view with a good deal of alarm the ease with which rituals are procurable in this jurisdiction, and the number that are in circulation, and with the object of checking this abuse would recommend that the restrictions adopted by Grand Lodge' be applicable to all rituals; 'also that the lodges be requested to eliminate from among their membership all Rituals and Exposures that may be in their possession.' Which, although a *reductio ad absurdum,* is too pitiable to be funny." (Literal quotation. — G.)

(Under Kansas 1908, p. 48.)

Lost cipher rituals occasioned trouble, applications to replace them were refused, and affidavits particularizing their loss being demanded, brought about real searches and the recovery of some of them.

Minnesota Grand Lodge Reports.

The Proceedings of the Grand Lodge of Minnesota for 1895 quote from the Wyoming Communication of 1894 the following: "It has been impossible for masters throughout the State to decipher the Webb-Preston work, a copy of which was furnished each subordinate lodge, and consequently it has not been used during the present year." (Webb-Preston is a "Monitor.")

The Grand Lodge Proceedings of Minnesota, 1896, quote from the Quebec Communication of 1895: "Upon the subject of ritual the Grand Master says: 'Men with ample leisure or abnormal intellects — of whom the craft in this jurisdiction has but few — contend for the mouth-to-ear system and kindergarten methods; but the average business man prefers what is

called cold type,* and no satisfactory middle course has been suggested.' "

The same Report quotes from the West Virginia Report of 1894 some correspondence of Grand Masters "relative to several of our grand lodges writing out the esoteric work."† "As an illustration of its results note the following quotation from a private letter by a colored Past Grand Master of Ohio, dated March, 1895, taken from the Washington report on correspondence: 'We work all the rituals of the [white] grand lodges, grand chapters, and grand commanderies of the United States. The revised rituals [the printed secret work] of the [white] Grand Lodge of Ohio were in our hands before they were received by many of their own lodges; the revised ritual of the General Grand Chapter, as revised and promulgated at Denver, has been in our chapters for over eighteen months. We have also the entire new rituals of the Templar orders, which, as you know, only went into operation in January, 1894.' The matter is commended to the careful consideration of the craft wherever dispersed. Is it not about time to call a halt?"

The reader will not misunderstand. We have quoted literally, the words in brackets being printed in brackets in the original before us. So there is printed secret work, used in white lodges, which has gotten into the hands of Negro lodges. Put a pin there.

Iowa Grand Lodge Report.

In the Iowa Grand Lodge Report for 1895 the Massachusetts Proceedings are quoted (Communication of June, 1894) to this effect: —

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* *i. e.*, printed rituals. — G.

† *i. e.*, the secret ceremonies. — G.

"The Grand Secretary called attention to the fact that a printed key, or cipher, of the ritual was in circulation, and as but two persons could have access to the ritual sufficiently often and long to have been able to prepare for the press this work, of whom he was one, he desired that the most vigorous measures should be taken to expose the guilty party; and a committee of five was appointed to make such investigation. This committee made a complete report at the September communication and clearly located the responsibility upon George H. Earle and G. H. G. McGrew, both Past Masters and Past District Deputy Grand Masters, and the latter, at the time of the preparation and printing of the 'cypher,' the Grand Lecturer. They found that McGrew had communicated the work to Earle in cipher; had corrected the copy from time to time; had, in part, at least, read the proofs of the printed work; that Earle had the work electrotyped and one thousand copies printed, with the declared purpose of selling them. They therefore recommended that George H. Earle and Gifford H. G. McGrew be expelled from all the rights and privileges of Freemasonry, which was accordingly done by a vote of one hundred and eighty-three yeas to three nays in the case of the first-named and one hundred and fifty-two yeas to twenty-three nays in the latter case. With a breach of trust of such a flagrant character we wonder at the number of negative votes in the case of the Grand Lecturer.

"To prevent and forestall damage to the craft from the sale and use of these ciphers, the Committee on Ritual was instructed to report 'what legislation or orders are necessary to make the work thus published of no Masonic value,' either by change in the ritual or by making it a Masonic offense to have or use this cipher work."

From the above it is clearly proved that printed rituals exist and have been sold.

We have in our Masonic collection the complete ritual of the First Degree, translated into German and used by the Lodge Aurora No. 108 in the Argentine Republic. The booklet bears this imprint: —

"Zur Beachtung.

"Dieses Buechlein erscheint im Verlage der Loge 'Aurora', und jeder Br. [Bruder] in seiner Eigenschaft als Kaeufer ist verpflichtet, dasselbe nur zu seiner eigenen Beleuchtung zu verwenden und es keinem andern Br., wer immer es auch sein mag, leihweise zu ueberlassen."

The ritual is an exact translation of the English original and contains abbreviations which are only understood by reference to the original or through oral instruction of the candidate. The booklet was copied at Buenos Aires, May 24, 1923, by Rev. A. T. Kramer.

The public documents of Freemasonry frequently contain direct references to the ritual. By checking these references against the rituals which we possess, we have invariably found an accurate correspondence. There is room here for only one or two examples. In the *Masonic Outlook* of June, 1926, a questioner is answered as follows: "Horace W. Smith, Grand Lecturer, informs us that there is only one place in the ritual where it is Holy Saint John, in the answer to the first question of the Lecture in the First Degree. Elsewhere it is Holy Saints John." Any one who has Blanchard's *Freemasonry Illustrated,* seventeenth edition, will find on p. 120 two variant readings of the very expression here referred to. In the *Ecce Orienti,* the cipher code, on p. 30, the line reads: —

㊎ -W. Fm th (lodge) o' th H. S. J. a- Jlm.

We have the manuscript of a Masonic burial address, delivered at Roblin, Manitoba. The address is based on Eccl. 12, 1—7. After quoting the passage, the orator said: "The Scripture-reading in the Master Degree belongs to the best productions of Hebrew literature."

We find this quotation in *Freemasonry Illustrated,* p. 246. It is quoted in full also in the ciphercode, p. 123: "R-mmb nw th' Cr-at i th. d'ys of. thy yth," etc. Mackey's *Ritualist,* p. 110, also contains this passage.

2. PUBLIC DOCUMENTS OF FREEMASONRY.

The following publications, used in the preparation of this handbook, must be considered first-hand sources for our knowledge of the principles of Freemasonry: —

The Annual Grand Lodge reports. The Proceedings of the various Grand Lodges are printed annually. They generally bear the imprint: "Ordered to be read in all the lodges." They contain the minutes of Grand Lodge sessions, committee reports, roster of officials in the respective States, etc., etc. The price is generally $1.00. These Grand Lodge reports (proceedings, transactions) stand officially in the same relation to the Masonic Order as the printed district reports to a synodical body. They are absolutely genuine, authentic, and official.

Masonic Monitors. These books are manuals published for the convenience of lodges and contain the charges, general regulations, emblems, and an account of the public ceremonies of the order. The best-known of these are: Mackey's *Masonic Ritualist,* published by Maynard-Merrill and Company, New York (also obtainable from Macoy Publishing and Masonic Supply Co., New York); Sickels's *Freemason's Monitor,* published by Macoy; Webb's *Monitor,* published by

Macoy; Simons's *Standard Monitor,* published by Macoy. These manuals are used in the lodge and at all public functions, are published by Masons, and are absolutely authentic, but do not contain the complete "work" of the rituals.

The writings of Albert Pike are worthy of special mention. Pike was the Moses of American Freemasonry. *Square and Compass,* October 31, 1925, refers to him as one of the greatest Masonic scholars of all time. In the same issue Francis S. King, 33d degree, is quoted: "If any institution owes to one particular individual its rejuvenation, its success, and its perpetuation, then the Scottish Rite of Freemasonry owes all these to Albert Pike." Pike was Sovereign Grand Commander of the Supreme Council, Southern Jurisdiction, the Mother Council of the world, for more than forty years.

Quarterly Bulletin of the Iowa Masonic Library, Cedar Rapids, Iowa, an official publication of the Grand Lodge of Iowa.

Mackey's *Encyclopedia of Freemasonry;* published by the Masonic History Company, New York, N. Y. It is called, according to testimonials in my possession, "prince among Masonic works," "containing authentic information on every principal topic relating to the origin, rise, and progress of Freemasonry," "the most valuable Masonic book issued from the press." These are words of Masons of the highest degrees and cannot be brushed aside by the remark, "Mackey isn't official."

The Builder, "a Journal for the Masonic Student"; published by the National Masonic Research Society, Anamosa, Iowa; price, $2.00. Both the society and its organ are called "truly Masonic," and *The Builder* is by Masons, according to testimonials before me, regarded as an "inspiration" and as containing "authentic

information." The editor is appointed under the authority of the Grand Lodge of Iowa. The magazine is published under a resolution of the Grand Lodge passed in June, 1914.

Catalogs of lodge-supply houses. The manufacture of lodge costumes and paraphernalia is a big business. Two of the largest houses are De Moulin Bros. & Co., Greenville, Ill., and the Henderson-Ames Company, Kalamazoo, Mich. The supplies, costumes, emblems, etc., listed and illustrated in the catalogs of these firms, prove the genuineness of the published rituals of many lodges, including the Masonic and the Eastern Star.

Testimony of Seceders. From Morgan's days to our own men have left the Masonic order and have testified against it. The witness which such men bear to the printed rituals printed and sold by the National Christian Association, 850 West Madison St., Chicago, should not be treated lightly.

II. Doctrines of Freemasonry.

1. The Masonic Order Claims a Religious Character.

"A lodge is said to be opened in the name of God and the Holy Saints John, as a declaration of the sacred and religious purposes of our meeting." (Mackey, *Ritualist*, p. 14.)

"This spiritual light, which, after his new birth, is the first demand of the new candidate, is but another name for Divine Truth, — the truth of God and the soul, — the nature and essence of both, — which constitute the chief design of all Masonic teaching." (Mackey, *Ritualist*, p. 33.)

"Masonry is a religious institution." (p. 44.)

"Freemasonry is indebted for its origin to its religious and philosophic character." (Mackey, *Ritualist*, p. 46.)

"Here must commence his Masonic labor, — here he must enter upon those glorious, though difficult, researches, the end of which is to be the possession of divine truth." (Mackey, *Ritualist*, p. 101.)

"When the familiar words of Scripture fell upon my ears from honest, reverent lips, I could not harbor any question as to the sanctity of the ceremonial I was to be a participant in. Were I as innocent as a new-born babe, I could not have received the wonderful teaching of the first degree more favorably. It was a very practical renouncing for the moment of all my religious antecedents." (*Quarterly Bulletin*, Iowa Masonic Library, October, 1915, p. 5.)

Masonry is "a divinely appointed institution, designed to draw men nearer to God, to give them a clearer conception of their proper relationship to God as their Heavenly Father, to men, as their Brethren, and the ultimate destiny of the human Soul." (*Quart. Bulletin*, April, 1917, p. 54.)

"Masonry is a branch upon the tree of religion. . . . Masonry without religion is like a branch severed from the vine. The particular lodge that is not permeated with the religious spirit is not true to Masonry as such. The individual Mason whose ideal of manhood does not possess a mind and heart like unto the mind and heart of the barefoot Carpenter of Galilee has not incorporated into his life the fundamental aim and spirit of Freemasonry. . . . Now, if Masonry ever feels that the churches have often failed, I would here call attention to the material with which the churches are compelled to build. They must deal with 'the old man in his dotage,' with the 'young man in his nonage,' with the libertine, the intemperate, and all vulgar classes which Masonry refuses to admit into her fold. . . .

"Masonry and religion must not grow suspicious of

one another, therefore. Society needs both, and in this need they are closely related. They should toil on, in harmony and peace, side by side. They should march up life's incline arm in arm, ever ascending, until they reach that temple above not made with hands, eternal in the heavens, into whose inner chamber each may enter, where each shall receive, from the Supreme Architect of the Universe, a Master's wages." (Charles C. Smith, in *The Builder,* II, pp. 50. 51.)

The principles of Masonry "are founded on the same rock as the throne of God himself." (*The Builder,* II, p. 188.)

"The Grand Master of the Universe has entrusted to us the principles of Masonry as working tools." (Roscoe Pound, in *The Builder,* I, p. 110.)

"How many of our Fraternity know the real import and meaning of the Cable-tow? Originally it was a chain or rope of some kind, worn by the initiate, or those about to be initiated, to signify their belief in God and their dependence on Him, and their solemn obligations to submit and devote themselves to His will and service; and the fact that he is neither naked nor clothed is an emblem that he is untutored, — a mere child of nature, — unregenerate and destitute of any knowledge of the true God, as well as destitute of the comforts of life. This is the state in which we find ourselves as candidates. The chain was used by the Druids and Egyptians as a symbolism, as above stated. Also that he was being led from darkness to light, from ignorance to knowledge of the one true and living God, Creator and Judge of all." (David Duncan, in *The Builder,* I, p. 276.)

That Freemasonry makes a religious claim is finally evident from the fact that it builds Masonic *Temples* and Scottish-Rite *Cathedrals.*

2. THE BIBLE IS IN MASONRY TREATED AS ONLY ONE SACRED BOOK AMONG MANY.

"To every Mason, whatever may be his particular religious creed, that revelation of the Deity which is recognized by his religion becomes his trestle-board. Thus the trestle-board of the Jewish Mason is the Old Testament; of the Christian, the Old and the New; of the Mohammedan, the Koran." (Mackey, *Ritualist*, p. 59.)

"God's Holy Book, His revelation to us, is the guide in our search for light. To the Jew this Holy Book is the history of Israel, substantially the Old Testament. To the Christian, it is the Old and New Testament. To the Mohammedan, it is the Koran; to the Hindu, the Veda. But whatever book it is, it is the Holy Book of the seeker for Light and that which he believes to be the Word of God. The Holy Book, together with the square and the compasses, are the great lights of Masonry." (Asahel W. Gage, in *The Builder*, I, p. 235.)

"Like everything else in Masonry, the Bible, so rich in symbolism, is itself a symbol, — that is, a part taken for the whole. It is a sovereign symbol for the Book of Faith, the Will of God as man has learned it in the midst of the years, — that perpetual revelation of Himself which God is making to mankind in every land and every age. Thus, by the very honor which Masonry pays to the Bible it teaches us to revere every book of faith in which men find help for to-day and hope for the morrow, joining hands with the man of Islam as he takes oath on the Koran and with the Hindu as he makes a covenant with God upon the book that he loves best.

"For Masonry knows, what so many forget, that religions are many, but Religion is one, — perhaps we may say one thing, but that one thing includes every-

thing, — the life of God in the soul of man, and the duty and hope of man which proceeds from His essential character. Therefore it invites to its altar men of all faiths, knowing that, if they use different names for 'the Nameless One of a hundred names,' they are yet praying to the one God and Father of all; knowing also that, while they read different volumes, they are in fact reading the same vast Book of the Faith of Man as revealed in the struggle and sorrow of the race in its quest of God." (*Quarterly Bulletin,* July, 1915, p. 17.)

The same paragraphs are quoted in full also in *The Builder,* p. 254. It seems to be pretty good Masonic doctrine.

Chase says in his *Digest of Masonic Law,* pages 206—208: "To require that a candidate profess a belief in the Divine Authority of the Bible is a serious innovation in the very body of Masonry. The Jews, the Chinese, the Turks, each reject either the Old or New Testament, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. If it were, it would not be Masonry."

The following extract is of considerable importance since it is from an official report made to the Grand Lodge of Massachusetts December 8, 1915, in reply to inquiries about the admission of non-Christian candidates. The report is reprinted in *The Builder,* II, pp. 302—304. *The Builder* says that this report, which was adopted by the Grand Lodge, "stands squarely on the fundamental principle of Freemasonry." It is one of the most damaging admissions of the unchristian character of the Masonic religion. We here quote the portion referring to the Bible: —

"In response to a request for information addressed to him by the Rev. R. W., Grand Secretary, Sir Edward Letchworth, Grand Secretary of the English Grand Lodge, writes under date of October 25, 1915: 'Adverting to your letter to me of the 11th instant, it has always been the practise of this Grand Lodge to permit candidates for Freemasonry who are believers in a Supreme Being, but not in the Christian Religion, to be obligated upon the Sacred Book of their own Religion. Thus Jews are obligated on the Old Testament, Mohammedans on the Koran, Hindus on the Vedas, and Parsees on the Zend-avesta.' . . . Dr. Mackey says: 'Masonically the book of the law is that sacred book which is believed by the Mason of any particular religion to contain the revealed will of God; although technically among the Jews the Torah, or book of the Law, means only the Pentateuch, or five books of Moses. Thus to the Christian Mason the Book of the Law is the Old and New Testament; to the Jew, the Old Testament; to the Mussulman, the Koran; to the Brahman, the Vedas; and to the Parsee, the Zendavesta.'" (*The Builder,* II, p. 303.)

The following is a reprint from *The Builder's* Question Box, the first paragraph being the question and the second the editor's answer. It should destroy forever the delusion of those who imagine that the Bible is on the lodge altar as a token that the lodge professes the religion of the Bible.

"Will you please give me some light in regard to whether a Master Mason must believe in the divinity of Jesus Christ and the inspiration of every part of the Protestant Bible in order to continue in good standing? — C. G. H.

"Most certainly not. To make such dogma tests of Masonic fellowship and standing would be to violate the

fundamental law and principle of Freemasonry and turn it into a sect. Those who suggest such a thing know not what they do. They would destroy Masonry by making it only one more factor in a world of factional feuds, one more atom in the agglomeration of sectarian confusion. The fact that the Bible lies open upon our altar does not commit the Order, or any member of it, to any dogma of inspiration, much less to the dogma suggested in the above question. Masonry is content to open the Bible — and an open Bible means much — and leave each man free to interpret it as his own heart dictates and instructs him to allow all his Brethren to do the same without question and without cavil. Many Masons are Christians, but Masonry is not distinctively Christian either in its teaching or in its basis of fellowship, — though a Christian man has a right to interpret its symbols from his point of view." (*The Builder*, II, p. 221.)

In harmony with their indifferent stand regarding doctrine, Freemasons are particularly interested in the Community churches. At Utica, N. Y., they have gone so far as to dedicate a church of their own. Its name is Masonic Home Community Church. It admits Christians and Jews. When the Christian members are welcomed, they are asked to pledge that they will "accept Jesus Christ as Lord and Master." When the Jews are welcomed, they are pledged upon "the God of the prophets, of Abraham, of Isaac, of Jacob, of Solomon, and of Moses." Sixty Master Masons joined at the first service.

But what of the so-called Christian degrees? It is true that the Masonic ritual, in one or two degrees, calls for prayers in the name of Christ. The thoughtless and superficial will at once assume that this establishes the

right of Christians to become Masons. Nothing is farther from the truth, however. Let it be considered: —

1. That the only true Masonry that exists anywhere is that of the first three degrees, the Blue Lodge, and in the Blue Lodge there is not a hint or suggestion of Christ.

2. Masonry's claim, which can be substantiated at ease by a hundred quotations, is its universality. All religions, *including the Christian,* are sects; Masonry is the universal religion.

3. When Christianity is introduced, (the Trinity, references to Christ as "Lord and Savior,") this is to indicate that the lodge gives the worship of Jesus a place *alongside* the worship of Buddha and Allah. Really, these "Christian degrees" must be offensive to a Christian, not only on account of the blasphemous use of the name of God which is made in these degrees, but because unrepentant and wicked men of the world join in prayer with those who profess Christ.

The *New Age* for March, 1924, pointed out that there are in Scottish Rite Freemasonry a Buddhist Degree and a Persian Degree and that in both the doctrine of reincarnation is taught. By this is meant the teaching that our souls pass from body to body by death and birth. This is not the wild ranting of some inflamed antilodge fanatic, but is said in a serious article by M. Reepmaker, who is a Mason of the thirty-third degree of the Scottish Rite and Former Grand Orator of the Supreme Council of the Netherlands. In the same issue of the *New Age* the cross as used in Masonic symbolism is treated. This article points out that "ages before the cross of Christ was reared on Calvary there were already numerous crosses which had been similarly lifted *to draw all men unto themselves.*" For instance, in

India and Egypt. Again, Christ's cross is one among numerous crosses. And is not the allusion to John 12, 32 an insult to Christ?

Some Christians are impressed by the Maundy Thursday services of the Knights Templars. The same magazine, however, contains an article entitled, "The Significance of the Pass-Over," introduced by the comment: "The approach of Maundy Thursday makes the following article unusually pertinent." It does not contain a single reference to the Lord's Supper, but limits itself to the "ancient Jewish ceremonial."

Lest it be said that the lodge is not responsible for these statements, it should be noted that the *New Age* is the official organ of the Supreme Council (Mother Council of the World of the Inspectors General, Knights Commander of the House of the Temple of Solomon) of the Thirty-third and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America.

3. Jesus Christ is Rejected as Savior.

According to Masonic doctrine Jesus is one Revealer among many. He was a great and good man, who led a model life. Indeed, He may be called Savior because He lived in such a way that we can tell what kind of life pleases God, and by imitating Him we may save ourselves. The *doctrines* of Christ are pushed into the background as non-essential.

"Man may find God in Masonry as he can find Him in the world of nature, and if he stands with reverence and awaits with patience, the voice will speak, and he will arise a wiser and a better man. It may be objected that I'm forgetting myself as a Christian. I hope not. On good authority we have it that not all who call Jesus Christ Lord are Christians, and humbly I believe that

He revealed a way to live rather than bequeathed to mankind propositions that would afford the learned exercise in mental gymnastics." (*Quarterly Bulletin,* Oct., 1916, p. 105.)

The following words of Joseph Fort Newton, editor of *The Builder,* have been quoted over and over again: "While Masonry is theocratic in its faith and philosophy, it does not limit its conception of the Divine, much less upon any one name, for 'the Nameless one of a hundred names.' " (*Quarterly Bulletin,* Jan., 1917, p. 15.)

There could be no more absolute denial of Acts 4, 12: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

There are indications that at one time English lodges could be called Christian in the sense that they accepted Christ as divine and, indeed, professed a belief in the Holy Trinity. In the Blue Lodge, which is really all there is of Masonry, strictly so-called, the Christian meaning of the emblems has been eliminated. In the Royal Arch the name of Christ has ben canceled from Scripture-passages. "The Blazing Star is said, by Webb, to be 'commemorative of the star which appeared to guide the Wise Men of the East to the place of our Savior's nativity.' This, which is one of the ancient interpretations of the symbol, being considered as too sectarian in its character and unsuitable to the universal religion of Masonry, has been omitted since the meeting of Grand Lecturers at Baltimore, 1842." (Mackey, *Ritualist,* p. 56.) (Observe that Masonry *has* a religion.)

In the Mark Master (Fourth) degree, 1 Pet. 2, 3—5 is quoted for the opening ceremonies in Mackey, p. 271.

The words "by Jesus Christ" are omitted, and on the following page Mackey refers to this as a "slight, but necessary modification."

In the Royal Arch 2 Thess. 3, 6—16 is read. In both verses 6 and 12 the reference to Christ is omitted. (Mackey, *Ritualist*, p. 348 f.)

In view of 2 John 9, 1 John 2, 23, and John 14, 6 the God so worshiped is no God at all. Hence we speak of the idolatrous worship of the lodge.

The Rituals Cannot be Changed to Suit Applicant.

Approved decision of Tennessee Grand Lodge, 1894, quoted in *Minnesota Proceedings*, 1895, page 81: "That the Grand Master has no power to allow a lodge to change any part of the ritual in order to suit the religious views of a profane who wishes to become a Mason."

"The chaplain is a recognized officer in many lodges, appointed annually by the Master to assist him in performing religious services. Notwithstanding the Master possesses all the sacerdotal rights necessary to be used in the ritualistic ceremonies of the order, yet it is often advisable to invite a clergyman who is a Mason to read the Scriptural lessons incident to the ceremonies, using none but the prescribed forms." (Simmons's *Standard Monitor*, p. 14.)

The question whether the name of Christ should be used in lodge prayers has been frequently discussed, and the consensus of testimony is that prayers in the name of Christ are un-Masonic. (These decisions have been made with full knowledge of the fact that in some of the higher degrees the name of Christ is used. On this point see our remarks above.)

Of the following letter I have the original: —

Geo. F. Moran,
Grand Master,
El Paso, Texas.

W. B. Pearson,
Grand Secretary,
Waco, Texas.

THE M. W. GRAND LODGE OF TEXAS
A. F. & A. M.

Waco, Texas, December 22, 1920.

Mr. B. M. Holt,
111 8th St., N., Fargo, N. Dak.

Dear Sir: —

In answer to your inquiry of the 16th inst. in regard to resolutions passed by the Grand Lodge of Texas forbidding the name of Jesus Christ in Masonic prayers so as not to offend the many Jews who are Masons, beg to state that a Decision No. 30 of the Grand Master for the year 1907, *Proceedings*, page 22, we find the following: —

"30. Questions asked by Secretary, St. John's Lodge, No. 53: 1. Is it un-Masonic for a brother, while praying either in the lodge or at a burial, to close the prayer with the phrase, 'for the sake of Jesus Christ'? Answer: No."

On page 84, *Proceedings* 1907, we quote the decision of the Jurisprudence Committee, which is as follows: —

"It is unfortunate that any question bearing even remotely upon disputed matters of religion should have arisen in any subordinate lodge, and it is to be regretted that any such matter should be agitated by being forced upon the consideration of any committee of this Grand Lodge. However much it may be regretted, such a question arises in the thirtieth decision of the Grand Master as to the proper conclusion of prayers at burials and in lodges, and while the Grand Master may be right in deciding that it is not un-Masonic, in the sense that charges could not be sustained for such action, in concluding Masonic prayers according to the formula of any religion, still we think that it is contrary to the spirit of Freemasonry and is in derogation of its universality, which would demand that no phrase or terms should be used in a Masonic service that would arouse sectarian feelings or wound the religious sensibilities of any Freemason."

Hoping that the above information is satisfactory,

WBP : J

Fraternally yours,
(Signed.) W. B. Pearson,
Grand Sec.

Grand Lodge Proceedings of New Jersey, 1908.

(Vol. XXIII, Part II: Reports on Foreign Correspondence, page 95, New Mexico.)

"A minister immediately after being raised to the degree of Master Mason was requested to act as chaplain of the lodge; he refused to act unless permitted to close lodge prayer 'only in the name and for the sake of Jesus Christ.'

"Held this was not permissible. Blue Lodge Masonry requires a belief in God, but no further religious belief, so that all believers in Deity, whether Christians, Jews, or Mohammedans, are equally eligible for membership. It in no wise seeks to interfere with the religious beliefs of its members,* and this it can only do by avoiding in its exercises the affirmation of any particular religious belief. Certainly many Christian brethren would object if in the exercises of the lodge a belief in some particular Hebrew doctrine practically denying Christianity was affirmed, and it would be equally objectionable to the Hebrew brethren if belief in Christianity was asserted. Masonry is neither Christianity nor Hebrewism. It is the common ground upon which all men who believe in God and are willing to practise certain fundamental virtues can meet on equal terms."

Proceedings of New Jersey.

(Vol. XXIII, Part II. Under Pennsylvania, p. 97. Report on Foreign Correspondence, 1909.)

"R. W. Brother Orlady's address to the craft, on assuming the gavel, betrays his judicial temperament and thorough acquaintance with the plan and scope of his high and responsible station. His quotation from the

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* When Christians see through the deception involved in this phrase, they quit the order. — G.

address of an Oriental Mason is a most apt illustration of the Grand Master's understanding of the fraternity's end and aim: —

" 'I exhort the brethren to consider the nature of our institution and to rehearse the duties it prescribes. They are as various as they are important. It directs us to divest ourselves of confined and bigoted notions, and it teaches us that humanity is the soul of religion. We are members of the universal religion not narrowed to sect. Whilst as Christians we worship God through Jesus Christ, as Parsees through Zoroaster, as Mohammedans through Mohammed, as Jews through Moses, we believe that in every nation he that feareth God and worketh righteousness is accepted by Him. All Masons, therefore, whether Christians, Parsees, Jews, or Mohammedans, who violate not the rule of right written by the Almighty upon the tablet of the heart, who fear Him and work righteousness, we are to acknowledge as brethren; and though we take different roads, we are not to be angry with, or persecute, each other on that account. We mean to travel to the same place; we know that the end of our journey is the same, and we all affectionately hope to meet in the paradisiacal lodge of the just made perfect. To be Masons indeed is to put in practise the lessons of wisdom and morality.' "

Proceedings of New Jersey.

(Vol. XXIII, Part I. Oregon, p. 117.
Foreign Correspondence, 1908. Extract quoted by Committee from a paper on "History and Tradition," appended *pro bono publico.*)

"We have been criticized by several correspondents because we repudiated the oft-repeated expression: 'That Masonry is not religion, but it is the handmaid of the Church'; hence we have a few thoughts that may reply to all or any who have used, or may in the future use,

similar expressions in sermons, orations, or addresses to the craft.

"We believe in God, the infinite life force, the central intelligence, over, above, and controlling all that is. The Grand Architect of the Universe. We pray to Him, we adore Him, and return thanks to Him for the many blessings of life which are vouchsafed unto us; and the genuine Mason practises the precepts of the Great Lights which lie upon our altars and without the presence of which no lodge can open or work.

"Now, are these acts merely the doings of a helper, an assistant, a mere secular society, organized to aid some greater enterprise? When we consider that Masonry is older than any other existing system of philosophy, that it has grown with the ages, that actual experience in the gravest incidents of human experience has added its weight to the wisdom of its usages; that it never shed a drop of blood nor provoked inharmony, that truth, and truth only, is the object of its search, that on every hand true liberty is promoted and the Fatherhood of God and the Brotherhood of Man are its fundamental maxims, — who can doubt for a moment that in the practise of its philosophy the soul is fitted for that house not made with hands, eternal in the heavens? In the ultimate, it is works by which we are judged, for 'faith without works is dead'; and when the square of eternal justice is applied to our souls, the question will be, What did he do? not, What did he believe? And the faith will be read from the record of the works."

In view of all these quotations it cannot be successfully denied that Freemasonry worships a god who is not the Father of our Lord Jesus Christ. Its god is not the God who accepts only those who come with faith in the merits of His Son.

That there existed, previous to the rise of Freemasonry, certain guilds similar to our modern labor unions is a well-known fact. That these guilds would admit into membership also persons not actually operative in their own craft (hence the term "Accepted Masons" as distinguished from operative, and "*Free*masons", meaning free of the guild, possessing the freedom of the guild) need not be denied. But in taking over the general system and some of the ceremonies of these Masonic guilds, the founders of Speculative Freemasonry (the three degrees of the Blue Lodge) eliminated what was distinctively Christian and substituted Deism, the "rational" worship of God, which denies miracles and revelation.

"The old Freemasons were Trinitarians before 1717, as their charges abundantly testify; but when the system of Speculative Freemasonry was instituted in London in 1717, Freemasonry became cosmopolitan. Its watchword was the Fatherhood of God and the Brotherhood of Man." (*Quarterly Bulletin,* July, 1917, p. 76.)

"While man, to a given formality, must be 'made over' to be eligible to a place in the Church, Masonry takes him, practically, as it finds him, and it is in the hearts of most men to render themselves deserving of the confidence reposed. . . . The Church, as such, is a man-made institution from start to finish. Christ Himself never even suggested such an institution as the Church as we know it. . . .

"While Masonry makes no claim to being a religion, 'it is so far interwoven with it as to lay us under obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness.'

"The Church, as constituted, goes forward mainly on spiritual lines, weighted down with dogmas. Ma-

sonry progresses on practical lines, supported by brotherly love, relief, and truth — the universal Brotherhood of Man." (L. B. Mitchell, *The Builder*, II, p. 192.)

That the so-called Christian degrees (*e. g.*, Knights Templars) do not change the character of Masonry is clear from all that has been said above. I submit only one more quotation, which well sums up the entire case. It is the answer of *The Builder* to the question of a correspondent: —

"Dear Brother: — In my humble opinion the great danger menacing symbolic Masonry in our country is the growing desire to Christianize it in order to accommodate it to our religious desires. Symbolic Masonry must preserve its universality to survive. We have our Christian orders appended to Masonry,* in which we may enjoy to the fullest extent our religious opinions; but any attempt to graft Christianity upon lodges destroys an important landmark and breaks a link in the fraternal chain encircling the world and embracing every creed. — A. H. G. Hardwicke, New York.

"With this we fully agree, albeit we doubt if there is any strong tendency in the direction indicated by Brother Hardwicke; at least we have not observed it. That question was settled at the time of the union of Grand Lodges in 1813. Up to that time there had been a decided tendency to graft Christianity upon Masonry. Nevertheless, if a Brother wishes to interpret Masonry, and particularly the Third Degree, in Christian terms, that is his right; as it is the right of another to interpret it differently. Only he should not insist that his interpretation is the standard of Masonic fellowship." (*The Builder*, II, p. 29.)

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* *E. g.*, Knights Templarism. — G.

4. Salvation by Works the Very Essence of Masonic Teaching.

That every Mason goes to heaven is the central teaching of Masonry as we know it. It is the one thing which even those know who have but a single time attended a Masonic funeral service. The Mason saves himself by his good works, by his moral conduct, by living "by the level and on the square." All the emblems and ceremonies of Masonry teach this, and only this. The statement cannot be made too inclusive. Invariably in the official publications of Freemasonry the roster of the deceased is headed: "Called from labor to eternal rest," or by a similar term declaring that all have entered the Grand Lodge Above.

From the unlimited amount of first-hand testimony space permits the reprinting of only a few specimens: —

"May all our irregular passions be subdued, and may we daily increase in Faith, Hope, and Charity; but more especially in that Charity which is the bond of peace and the perfection of every virtue. May we so practise Thy precepts that we may finally obtain Thy promises and find an entrance through the gates into the temple and city of our God." (Mackey, *Ritualist*, p. 17; prayer at "Closing of the Lodge.")

"The lodge is, then, at the time of the reception of an Entered Apprentice, a symbol of the world, and the initiation is a type of the new life upon which the candidate is about to enter. There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight." (Mackey, p. 22 f.)

"Masonry stands before the neophyte in all the glory of its form and beauty, to be fully revealed to him, however, only when the new birth has been completely accomplished." (Mackey, p. 23.)

The candidate comes "out of the blindness and darkness of the profane world to search for light and truth within the sacred precincts of the lodge." (Mackey, p. 29.)

From the above it is plain that Masonry has a plan of salvation, a way from death to life. That way is the way of works.

Address to Entered Apprentice: "The Common Gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building, that house 'not made with hands, eternal in the heavens.'" (Mackey, p. 39.)

Darkness as a symbol of initiation "is intended to remind the candidate of his ignorance, which Masonry is to enlighten; of his evil nature, which Masonry is to purify." (Mackey, p. 44.)

"The Master Mason represents a man saved from the grave of iniquity and raised to the faith of salvation." (Mackey, p. 109.)

Freemasons "mutually promote the welfare and happiness of each other to the honor and glory of God and the salvation of our own souls." (Mackey, p. 238.)

Masons need not fear death if they live up to the lodge teachings.

"He who approaches our altar in good faith and by

the light which we bring him receives our teachings into a heart already prepared and lives a life in conformity with the principles which he here imbues, has come into an invaluable possession and need have no fear when the word shall come calling him into the hereafter but that he will be received as a living stone fit for that temple not made with hands." (*Minnesota Proceedings,* 1895, p. 66.)

"How precious the faith possible to every brother as the great change comes before him — 'wrapping the drapery of his couch about him and lying down to peaceful rest'; 'wearing the white rose of a blameless life'; calm in the assurance of a blessed immortality." (*Minnesota Proceedings,* 1896, p. 47.)

"We bless their names and cherish their memories and wait for a glorious reunion in the 'sweet by and by.'" (p. 57.)

"These beloved brethren have laid down their working tools. Their work was done, and well done. They have been transmitted from the fading honors of an earthly lodge to the enjoyment, we can confidently hope, of an inheritance 'incorruptible, undefiled, and that fadeth not away.'" (Appendix, p. 17.)

"We find in the Masonic funeral service an allusion to a certain 'pass' whereby we may obtain entrance into the Grand Lodge Above. What higher conception could we have of the Master's Word than the pass whereby we can find immortality and entrance into the Grand Lodge on High? We are told that this pass is 'the pass of a pure and blameless life.'" (J. Otis Ball, *The Builder,* I, p. 287.)

"It is of but little consideration whether we were born high or low, if we are true to God, to our fellowmen, and to ourselves. The day will come when we

must stand in the presence of our Maker, stripped of everything save that which entitles us to pass the judgment-bar of an omniscient God." (George Thornburgh, in *The Builder,* I, p. 294.)

"Let it be our endeavor, therefore,to lay the foundation of our character on a broad, sure, and deep foundation; let it be such as will bear the appearance of the plumb, square, and level; let us continue to build upon this foundation a character which is above reproach in the sight of Him who ruleth all things. . . . Let us, therefore, labor faithfully in the present, looking forward to the reward promised to him who performs his whole duty, and the past, present, and future of each and every one will entitle him to the salutation: 'Well done, good and faithful servant.' " (*Quarterly Bulletin,* Oct., 1917, p. 123.)

These were our vows; be these our care,
And may such light be given,
In answer to our earnest prayer,
That we may always do and dare
All that God's gracious laws enjoin;
And so, as life's last shades decline,
We may be found in heaven.

(*Quarterly Bulletin,* July, 1918, p. 95.)

The last grand summons has sounded,
Our brothers have made reply
And gone to answer the Master
In that great Lodge on High.

Their lives, a pattern perfect,
Whereby to shape our own,
Will be their pass to enter
Before that great white throne.

(*Quarterly Bulletin,* April, 1922, p. 53.)

I will not ask my brother of his creed,
Nor what he deems of doctrine old or new
Nor what rites his honest soul may need
To worship God — the only wise and true;
Nor what he thinks of the anointed Christ;
Nor with what baptism he has been baptized.

If grace and patience to his actions speak
Or fall in words of kindness from his tongue;
Which raise the fallen, fortify the weak,
And heal the heart by sorrow rent and wrong;
If he give good for ill and love for hate —
Friend of the friendless, poor and desolate:

I find in him discipleship so true,
So full, that nothing further I demand.
He may be bondman, freeman, Gentile, Jew,
But we are brothers, — walk we hand in hand.
In his white life, let me the Christhood see:
It is enough for him, enough for me.

(*Bulletin of Oakland Scottish Rite Bodies*, Vol. XII, No. 9, September, 1924, p. 12.)

The substitution of a religion of works for a religion of faith has never been expressed with greater definiteness than in the above.

"The aspirant for Masonic Light, the Neophyte, on his first entrance within the Masonic portals, prepares himself for this consecrated labor of erecting within his own bosom a fit dwelling-place for the Divine Spirit, and thus commences the noble work by becoming himself a corner-stone on which this edifice is to be erected.

"This symbolic reference of the corner-stone of a material edifice to a Mason when, at his initiation, he commences the intellectual task of erecting a spiritual temple in his heart, is beautifully sustained in the allusion to all the various parts and qualities which are to be found in a 'well-tried, true, and trusty' corner-stone, which the Prophet Isaiah thus alludes to in chapter 28: 'Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation.'" (*Quarterly Bulletin*, Oct., 1920, p. 75.)

In this extract we have the absolute substitution of good works for the merits of Christ, to whom Isaiah refers.

All that has been quoted above is from authentic

documents of Freemasonry. If we are permitted to quote the Pope's Encyclicals, the resolutions of the Councils, and publications bearing the *nihil obstat* in order to establish what is Roman doctrine; if it is permissible to quote synodical transactions, *Lehre und Wehre,* and *Lutheran Witness* in order to establish the Missouri Synod's doctrine, then we have a right to use these Masonic documents as we have used them.

Only a few weeks previous to his death (April 11, 1926) Luther Burbank, the famous experimenter in hybridization of plants, declared himself an "infidel" in a newspaper interview and later repeated his disbelief in a "sermon" delivered in the First Congregational Church, San Francisco. Especially his statements denying a life after death called forth much comment and brought an enormous correspondence to his door. The stress he was subjected to in defending and explaining his beliefs brought on a nervous condition that his seventy-seven years could not survive.

An announcement of the funeral rites contains elements of interest. "A funeral oration delivered by Robert Ingersoll, professional agnostic, in 1879 will be recited. A Unitarian preacher will make an address" (as is well known, Unitarians are not an Evangelical denomination because they deny the Trinity). "Then the Freemasons will perform the Ritual of the Dead." In this ritual every dead Freemason is declared blessed; he now dwells in "the temple not made with hands" and through "the pass of a virtuous life" has entered eternal happiness. Burbank, a declared agnostic and infidel, is called saved by Freemasonry. Should this not convince every one that the Masonic religion is a denial of the Christian religion; that it does not include it, but opposes it? We have often said this in our feeble

way and have convinced a few people. Sometimes God Himself throws upon the Masonic godlessness a stream of brightness like that of a locomotive headlight. This He has done in the case under consideration. To say that the lodge worships the true God and teaches the Christian way of salvation, after Freemasonry has buried Burbank, is impossible.

Even a secular paper, the *New Orleans States,* said concerning Burbank and those like him: "Their human knowledge is no comfort to them. It leads them into no haven of rest. It pilots them, adrift on life's ocean, to the rocks where they founder and go down, down, down, to the blackest night." Masonry proclaims that, if Masons die, they go to the Grand Lodge Above.

The following extract from a sermon addressed to Masons by a Masonic preacher is not official in the same sense. However, it is reviewed in *The Builder,* I, p. 247. The review says this about it: "There are sermons and sermons, — some of them wise, some otherwise, — but we beg to call special attention to a notable sermon by Brother E. A. Coil, of Marietta, O., who is Worshipful Master of the American Union Lodge No. 1, delivered on June 27 and now published in a neat pamphlet. It is entitled 'The Church and the Lodge' and, if we mistake not, will do much to clear up the confusion which still lingers in many minds as to the real relation between these two great instrumentalities making for righteousness." (*The Builder,* I, p. 247.) Having received this *nihil obstat* of a Masonic "bishop," the sermon appears authentic enough to justify quotation. It contains the Masonic teaching in undiluted form.

"Some months ago I attended an open lodge meeting. A kindly disposed and very capable Jew, recog-

nized because of his abiding interest in humanitarian work, had been given a place on the program. The meeting was opened with prayer. The clergyman officiating so formulated his prayer as clearly to imply that only those calling themselves Christians are given God's approval in this world and reason to hope for happiness in the future. After the meeting was over, I asked the chief officer of that lodge what he thought of the propriety of inviting a man to participate in a meeting and then allowing utterances upon the platform the clear implication of which was that he was an offense to God and on his way to perdition. He looked at me in astonishment for a moment and then said, 'I never thought of that inconsistency before.' And there is one of the sources of confusion at the present time. People get so accustomed to certain phraseology that they do not stop to consider the stern logic of it and so drop into positions that would be ludicrous if they were not so mischievous and pathetic. That is why it so often happens that, in the lodge, men fellowship as brethren other men who are, according to creeds accepted in the Church, subjects of God's wrath and condemnation. But men are beginning to think upon these subjects with an intensity and earnestness that indicate a coming change, far-reaching and radical in its effects. The trumpet is even now sounding with increasing strength and clearness this note: 'We are all children of one Almighty Parent, to whom a pure heart is the most acceptable sacrifice and who pervades the inmost recesses of the soul and will at last reward every man according to his merits.' " (*The Church and the Lodge,* p. 7.)

"Masonry accords to a man the right to get his inspiration to a noble life from Moses, Buddha, Confucius, Krishna, Jesus, or any other one or more of the

great religious masters. . . . If it is true, as I verily believe it is and as Masonry teaches, that God looks into the hearts of all men and rewards them according to their merits, then that Jew and that Christian, one receiving his great inspiration from Moses and the prophets, the other receiving his from Jesus and the apostles, will both be granted rich rewards." (p. 10.)

"Just why it is consistent with the religious genius of Masonry to sing such a broad and comprehensive hymn as 'Nearer, My God, to Thee' in a lodge or at a Masonic service, and why it is not consistent with that genius to sing such a hymn as 'Rock of Ages,' a hymn clearly implying such a restricted condition of salvation as to be entirely out of harmony with Masonry, should be fully understood by all members of an organization that welcomes representatives of all forms of faith." (p. 12.)

The agreement of this expression on the religion of Freemasonry with the expressions quoted from other official sources is remarkable.

Rev. Coil was a Unitarian minister, and the publication board of the Unitarian Church has printed a tract of his entitled, *The Relation of the Liberal Churches and the Fraternal Orders.* "Liberal" churches are the Unitarian, Universalist, Ethical Culture, and all who reject the Bible doctrine of the Trinity, the deity of Christ, Resurrection, Heaven, Hell. Now, the thesis of this tract may be summed up as follows: "It is inconsistent for a lodge-man to be a member of an orthodox church, but there is an intimate agreement between the lodges and the liberal churches.

"The fraternities, and the churches called liberal, have been working along parallel lines for years.

"The more I learn of the origin, history, and

liturgies of the fraternities of to-day, the more amazed I become that the kinship between them and the liberal churches was not discerned half a century ago.

"That the fundamental difference in the principles embodied in the historic creeds of Christendom* and those of our modern secret orders has not been clearly thought out is indicated by the fact that many pledge themselves to both. There are lodge-men who, in the churches, subscribe to the doctrine that 'we are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ, by faith and not for our own works or deservings,' and enthusiastically join in the singing of hymns in which that idea is embodied. Then in their lodge-meetings they just as enthusiastically assent to the following declaration: 'Although our thoughts, words, and actions may be hidden from the eyes of men, yet that All-Seing Eye . . . prevades the inmost recesses of the human heart and will reward us according to our merits.' A little child, once its attention is called to the matter, ought to be able to see that it is impossible to harmonize the creed statements here quoted with the declaration taken from the monitor of one of our greatest and most effective secret orders and found, in substance, in the liturgies of nearly all the others. If 'we are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ, by faith *and not for our own works or deservings,*' then it cannot possibly be true that the All-Seing Eye 'pervades the inmost recesses of the human heart and will reward us *according to our merits.*' One of these declarations excludes the other. Men cannot consistently subscribe to both. They do, however, subscribe to both and are thereby led to inconsistencies which they do not dis-

* This includes the Lutheran catechism. — G.

cern. . . . All who see conditions as they really are should count it a privilege to help clear the atmosphere and bring about a more consistent course.

"As an illustration of what I mean, here is an actual experience, which, in one form or another, is duplicated many times a year. A member of an 'orthodox' church said to me: 'Although I go to church regularly, I cannot enthuse over church-work as I once did, and I regret the fact very much.' Noting that he wore the emblem of a great fraternity, I asked: 'Do you attend lodge regularly?' Upon his answering in the affirmative, I said: 'Let me diagnose your case.' He assented, and I proceeded thus: 'You go to lodge, where you are taught the fatherhood of God, the brotherhood of man, and salvation by character, and it all seems so reasonable to you that you heartily approve of the teaching. You then go to church on Sunday, where you are taught that we are not the children of God except as we become such through the process of adoption; . . . that salvation is not by character, but through the merit of our Lord and Savior Jesus Christ, by faith and not for our own works or deservings, and that teaching does not satisfy your sense of reason and justice, therefore deep down in your heart you do not believe it, hence your waning interest in church-work.' He looked at me steadily for a moment and then said: 'I did not realize my difficulty, but I think you have diagnosed my case exactly.' Thousands of men are as that man is."

"The time has come when men should be taught in no uncertain terms that they cannot . . . be saved through the merits of another." †

"Fraternity men, interested in the welfare of their children, should be informed that in the liberal churches

† That is, of Jesus Christ. — G.

their children will be trained in principles which they will not practically have to deny, should they become members of the lodge."

Men who have been ensnared by the lodge on the supposition that they would not in any way jeopardize their Christian faith ought to have their eyes opened by such frank statements and appeals as those made by Mr. Coil. And those who are tempted to affiliate with a secret order should realize that the Christian Church has "principles which they will practically have to deny should they become members of the lodge."

In a contribution to the *Lutheran Witness* (April 21, 1925) Rev. Karl Kretzmann, of Orange, N. J., presents a keen analysis of these paragraphs. He says: —

"Several facts — so often denied by members of lodges in the churches — stand out clearly from the treatise of Mr. Coil: —

"1. Lodgery, as we know it to-day, had its origin in Freemasonry; and Freemasonry does not date back to Solomon, Noah, etc., but had its origin in London, 'early in the eighteenth century.'

"2. Those who know lodgery best claim that *the lodges have a religion.* Coil compares their religion with that based on 'the historic creeds of Christendom,' says that they 'cultivate reverence for the Infinite, most of them opening and closing their meetings with prayer,' and speaks of their 'liturgies' and of the 'Immortality' and 'Salvation' which is the ultimate aim of their system.*

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* In a discussion of "Modernism" the Rev. Adolph Roeder, of the Swedenborgian Church of Orange, N. J., says: "Almost for centuries men have felt that their cravings went unstilled . . . and have grouped themselves into 'societies' of a semireligious nature. The Masonic Fraternity [note the word!] is the one best known. Every one knows that it has its regular religious services and its very complete theology." (*Orange Advertiser,* January 25, 1924.)

"3. There is a *'fundamental difference* in the principles embodied in the historic creeds of Christendom and those of our modern secret orders.' They are 'as *irreconcilable* as fire and water.' 'Men cannot consistently subscribe to both.' The lodges teach 'salvation by character,' while the Christian religion teaches salvation through the merit of our Lord and Savior Jesus Christ, by faith.

"4. *The difference* between the Christian religion and that of the lodges *is not hard to detect.* 'A little child, once its attention is called to the matter, ought to be able to see that it is impossible to harmonize,' etc.

"5. 'Confusion and weakness are resulting from the course many are now pursuing in thus pledging themselves to one set of principles in their churches and to another set in their lodges.' 'The result is loss of interest and strength on the part of many.'

"Of course, the purpose of Mr. Coil's tract is to convince the lodge-members in the 'orthodox' churches that it is time for them to drop their inconsistency and to cast their lot with the so-called liberal churches. (That is why the American Unitarian Association published the tract 'for free distribution.')"

Concerning Voltaire, the French free-thinker of the eighteenth century, the *New Age* said March, 1924, that since he was a Mason, he "undoubtedly gathered much of his love of freedom from the teachings of his Masonic lodge and his contact with English Masons while on a visit to that country during one of his periods of exile." The same article says that Voltaire waged the War of Jesus Christ. Even a superficial student of history knows that Voltaire was one of the most destructive scoffers that ever pointed their pens against Christianity, although Catholicism had to furnish the target.

WHY HE LEFT THE MASONS.

Mr. Elmer T. Isaacson, of Hesperus, Colo., in the *Walther League Messenger*, No. 32, p. 334: —

"If, when I signed my application, I had known what I know now, I would never have become ensnared in this open and public denial of our Savior. For the case against Masonry is all too clear. How can a Christian attend a Masonic meeting and then endorse a religion which places the Mohammedan Koran, the sacred writings of Buddhism, Shintoism, and other non-Christian creeds that are displayed on the different Masonic altars all over the world, on the same level with the inspired writings of our Holy Bible? With this plain fact in mind every one ought to see that Christianity is excluded from the principles of the Masonic lodge, a fact that is clearly brought out in Webb's *Masonic Monitor*, page 284, which states: 'So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan, in all their numberless sections and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and worshipers of Divinity under every form.' "

Read also the statement of Mr. Benjamin M. Holt in the author's *Treatise on Freemasonry*, separately reprinted as *Why One Man Left the Masons* (Concordia Publishing House, St. Louis, Mo.).

Ancient Order of Gleaners.

A fraternal order which accepts only persons "actively engaged in farming, gardening, or kindred occupations," or residents of towns up to three thousand inhabitants. Men and women are admitted. The order has a secret ritual, from which the *Christian Cynosure*

has repeatedly printed extracts. Members must "solemnly promise" that they will "keep unrevealed the secret work and words of this order." The degree work is "founded on the Scriptural account of Ruth, Naomi, and Boaz." The ritual contains a religious burial service. Headquarters are at Detroit, Mich. President Grant Slocum, November 7, 1923, addressed Rev. Fred Sievers of Arcadia, Mich., as follows: "This is a secret organization the same as the Maccabees, Woodmen, and, I might add, the Grange. Our ritualistic work is founded on the Book of Ruth, and the obligation taken by those becoming members does not conflict in any way with any duty a man may owe to his family, his neighbors, or his religious beliefs. Any ceremony is also of the patriotic order and, we believe, has a tendency to instil the thought of the brotherhood of man and the Fatherhood of God into the hearts and minds of our members."

I have seen the Constitution and By-Laws revised to December, 1921. The order has a Supreme Chaplain (p. 5), and also the local branches have their chaplains (p. 39). There is a ritual according to which all ceremonies must be performed (pp. 31. 39). The chaplain is bound by the ritual (p. 42). The head of the local branch has charge of the rituals of the order and "shall not allow them to be taken from his possession by any one except for lodge-room use." He "shall be given the key to the secret work" and "shall impart the same only to the Vice-chief Gleaner and to his successor in office when he acts as an installing officer" (p. 40).

Grand Army of the Republic.

An organization for Union soldiers and sailors of the Civil War. Its obligation, its religious funeral ceremonies, its religious ceremonial for Memorial Day

(with prayers and Scripture-readings) mark the G. A. R. as a typical lodge. A German tract on the G. A. R. has been published by Northwestern Publishing House, Milwaukee, Wis.

The Grotto.

This order is officially called "Mystic Order of Veiled Prophets of the Enchanted Realm." It is a social organization, which bears the same relation to the Blue Lodge or first three degrees of Freemasonry as is borne by the Shrine to the 32d degree and Knights Templars. The various branches are called Grottos. The conventions of the Grotto are, if anything, a degree or two more disgraceful than those of the Shriners. St. Louisians will not so soon forget the exhibitions which were part of the jollification when the Grotto met in 1926. Pajama parades from hotel to hotel were the least objectionable form of hilarity indulged in. The Grotto, like the Shrine and the order of Elks, has for its primary purpose carnal enjoyment, indulgence in the lusts of the flesh. Every one knows it, and sometimes it crops out in their literature. The head of the order, called Grand Monarch, was in 1926 advised of the fact that theatrical performances of the order were referred to in a circular as "hot stuff," "red-hot stag party," a "peppy show," and "for men only." He ruled: "These phrases, while not given in scholastic or elegant language, do not necessarily mean anything immoral or indecent. They may simply be a colloquial attempt to propagate the sale of tickets and give zest to the occasion. I must assume that all Grottos in the realm comply with the laws and that they conduct their affairs as they should be conducted." (*Square and Compass,* Masonic, July 3, 1926.)

German Order of Harugari.

A typical lodge, originally made up exclusively of Germans, organized for the cultivation of sociability and the preservation of the German language, customs, and traditions. The society has always had something of an antiprohibition reputation.

Junior Order of United American Mechanics.

The Junior Order of United American Mechanics was listed with a membership of 225,000 in 1904. According to Stevens's *Cyclopedia of Fraternities,* belief in a Supreme Being is required. It is one of the so-called patriotic orders, and its main object seems to be "the maintenance of the existing system of free public schools." It is a secret order with anti-Roman Catholic purposes.

In the *Martins Ferry Daily Times* of November 25, 1925, the literature of the order was quoted in part as follows: "We, as an organization, are giving our time, our money, and our energy to uphold and protect our public schools and to place them upon the highest possible moral plane, with the flag of our country over them and the Holy Bible within, thus making out of the children of our land the highest type of American citizens, bringing to their hearts and minds a knowledge of the possibilities that lie within them."

Among the objects of the order the following interest us: "To uphold the American free public school system, to prevent any interference therewith, and to encourage the reading of the Holy Bible in the schools thereof."

In various States this order has taken the lead in advocating, and securing the passage of, laws providing for free text-books, for reading the Holy Bible in the

public schools, and requiring the flag to be flown over every public school.

The anti-Catholic tendency of the order is expressed in such phrases as these: "We are unalterably opposed to, and will most strenuously resist, the interference of any Church, of whatsoever nature or name, with the temporal affairs of our country or the union of Church and State under whatsoever guise."

Knights and Ladies of Honor.

Formerly, Order of Protection of Knights and Ladies of Honor. A typical story of financial disaster to its membership on account of "insurance at cost." In 1916 a man of eighty-four paid 992 per cent, more for insurance than he did in 1877. Candidates are required to profess a belief in God. The order is a secret society, although it does not seem to be oath-bound.

Knights and Ladies of Security.

The Knights and Ladies of Security was chartered under the laws of the State of Kansas in 1892, with headquarters at Topeka, by members of the Masonic Fraternity, the Ancient Order of United Workmen, both Orders of Woodmen, and others.

"I further agree, if accepted as a member of the Order, to be bound by all its laws now in force or that may be hereafter enacted, without reservation or exception as to the character or nature of such after-enacted laws." (*Constitution and Laws,* Sec. 87.)

Every lodge has a "Prelate" and an "Altar." The Prelate's duties are to conduct the devotional exercises of the Council and administer the obligations of the order. There is also an elaborate funeral ritual.

This society has recently changed its name to

Security Benefit Association. The National Secretary, Mr. J. V. Abrahams, wrote me May 6, 1922, as follows: —

"The name of our organization is The Security Benefit Association and not The Knights and Ladies of Security, the character having been changed. The Association as such does not take any stand in religious matters. The ritual is based very largely upon the teachings of the Bible, or rather, I should say, the teachings of the Bible are very largely set out in the ritual; but our members include all beliefs and some, I guess, without any beliefs at all."

It is clear that the order has a system of religious teaching, and this, together with its secrecy, classifies it as a lodge.

Knights of Malta.

There are two orders called Knights of Malta. The one is a Masonic degree, the thirteenth in the American Rite, one degree higher than the Knights Templars. It is described in *Knight Templarism* (National Christian Association, 850 W. Madison St., Chicago).

The other is called "Ancient and Illustrious Order Knights of Malta." It seems to be derived from the Orangemen and is of anti-Catholic tendency. The headquarters are at 1345 Arch St., Philadelphia, Pa. These Knights of Malta appear to have a Christian ritual, which fact, of course, does not mitigate the offense of syncretistic worship, but aggravates it.

Knights of Pythias.

On February 15, 1864, Justus H. Rathbone, a Freemason, with several others, at Washington, D. C., took preliminary steps for forming a new secret society. Mr. Rathbone was the moving spirit, who then and there

proposed a ritual of an order to be called the Knights of Pythias. Four days later, February 19, a meeting was held at Temperance Hall, Washington, in which it was formally decided to organize this secret society, with friendship, benevolence, and charity as its ultimate objects. June 9, 1868, a new constitution was adopted, under which was constituted, August 11, 1868, the Supreme Lodge, Knights of Pythias of the World. The order had a rapid growth. It has spread all over the United States, to Canada, England, Mexico, and the Hawaiian Islands. In the year 1895 there were nearly 450,000 Sir Knights, in 1921 they numbered 828,421. Like the Masons, the order has three regular degrees, or Ranks, as they are called, the Initiatory Rank of Page, the Armorial Rank of Esquire, and the Chivalric Rank of Knight. The requisites of admission include a belief in a Supreme Being and sound bodily health. The motto of the order is: "Be generous, brave, and true." Its ceremonials are based on the ancient tale of the friendship of Damon and Pythias. "Its principles are declared by John Van Valkenburg, Past Supreme Chancellor of the Order, to be those of humanity and religion, and its objects — to promote the general good of mankind and to spread the light of morality and knowledge." (Albert C. Stevens, *Cyclopedia of Fraternities.*)

The order is an oath-bound secret society. Every member takes in every degree a solemn obligation, which is administered by the prelate of the lodge. The candidate promises that he will never reveal the password, grip, signs, or any other secret or mystery of the order in an unlawful manner; that he will obey all the laws of the society; that he will heed the teachings of his Rank and try to profit thereby, and he concludes: "To the faithful observance of this obligation I pledge my

sacred word of honor. So help me God, and may He keep me steadfast!" This oath is administered and given by the candidate kneeling before an open coffin containing a skeleton; on the coffin are placed two swords with their points toward the candidate, and upon these the open Bible, or Book of Law, as it is called, upon which the candidate is required to lay his right hand. The order conducts religious exercises. The subordinate lodges elect their "Prelates," whose duty it is to administer the obligations, to offer invocations to the Deity and ask His blessings upon the brotherhood, and to perform all other services required of him by the laws of the order and the by-laws of his lodge. (*Rit.*, p. 14.)

Each meeting of the lodges is opened and closed by prayer, not to the Triune God, in the name of Christ, but to the "Supreme Being of the Universe." In their various ceremonies the Knights teach the way of salvation and eternal life, not by faith in Christ, but by good works, especially by one's being obedient to the lodge and conforming to its teachings. In his initiation for the degree of Page the candidate is admonished: "Keep sacred the lesson of to-night; and so live that when you come to the river which marks the unknown shore, your hands may be filled with deeds of charity, the golden keys that open the palace of eternity." (*Rit.*, p. 31.)*

In the second degree the candidate is addressed by the Prelate with these words: "If you love mankind; if you would make the world brighter and better and bring sunshine and gladness to hearts in gloom; if you

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* This sentence is quoted in the tract entitled *My Reasons for Being a Knight of Pythias*, by Thomas J. Carling, and was enclosed to us in a letter dated Phoenix, Ariz., March 29, 1927, signed by John B. Sloane, chairman of the Educational Committee. Conclusive evidence that the ritual from which we are quoting is genuine.

would aid in dispelling the clouds that at times gather about and darken the lives of all men, we bid you welcome to our midst and ask you to do noble things, not dream them, all day long and so make life, death, and that vast Forever one grand, sweet song." (*Rit.*, p. 38.)

In the third degree the candidate is addressed by the Chancellor Commander with these words: "If fraternal love held all men bound, how beautiful this world would be! Whenever in your power, guide the steps of those who trust in you to goodness and to truth. From out your heart cast every grudge; banish every unkind thought; put away every prejudice; and as a gleam of the calm, blue heaven of fraternal love shines soft and pure into your soul, remember that only stainless garments befit a Knight of Pythias. Evil exists, let it not be found in your heart; but from its presence learn to know the value of the good and true. As sunset, veiled in night, is oft the promise of the red dawn of a new day, so oftentimes the evil which exists but shows the good that lies beyond. And when the western hills obscure life's sun, may you sleep secure in the promise of a never-ending day!" (*Rit.*, p. 71.)

The meaning of all this is: Be a good man and become so more and more, but through your own efforts, without the grace and help of Christ and His Holy Spirit; and when death comes, you will sleep secure till the never-ending day in heaven arises for you; — the religion of natural man. There are two other ranks, or degrees, subordinate to the Supreme Lodge of the Order, the Endowment Rank and the Uniform Rank. Both are not higher grades, but are created as additional machinery to carry on the purposes of the order. The Endowment Rank is a life insurance company for the Knights. The Uniform Rank is a kind of military

branch of the order, resembling the Masonic Knights Templars.

The *Revised Knights of Pythias, Illustrated,* is the ritual of the order published by the National Christian Association, Chicago. From the *Supreme Lodge Digest* (p. 545) it is clear that printed rituals exist and that measures have been deemed necessary to render them inaccessible to outsiders: "The proper place for the keeping of the rituals is in the castle hall; and it is the duty of the lodge to provide a suitable box or other receptacle, with a sufficient lock, the key of which shall be in the charge and keeping of the Chancellor Commander; and it is his duty to prevent their removal from the castle hall."

The following extracts from the ritual further illustrate the religious teachings of the Knights of Pythias: —

"Opening Prayer. Prelate: Supreme Ruler of the Universe, we humbly ask Thy blessing upon the officers and members of this lodge. Aid us to avoid anger and dissension, help us to work together in the spirit of fraternity, and inspire us to exemplify the friendship of Damon and Pythias. Hear and answer us, we beseech Thee. Amen.

"All: Amen." p. 17.)

OPENING ODE.

God bless our knightly land!
Firm may it ever stand;
Through storm and night;
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our order save
By Thy great might.

For this our prayers ascend —
God bless, protect, defend,
God guard our rights;
Thou, who art ever nigh,
Viewing with watchful eye,
To Thee aloud we cry,
God save the Knights!

(p. 16.)

"Are you willing to take upon yourself a solemn obligation to keep forever secret all that you may hear,

see, or be instructed in, — an obligation that will in no wise conflict with your creed or your conscience?" (p. 21.)

"I further promise that I will never expose any part of the proceedings of this or of any other lodge nor discuss them in the presence of any one whom I do not know to be a member of the order." (p. 64.)

"I further promise that I will never, by any act of mine, voluntarily disturb the domestic relations of a brother knight, but that, so far as possible, I will protect the peace and purity of his household as I would my own." (p. 64.)

This last quotation is patterned after the clause by which Freemasons obligate themselves to abstain from adultery with female relatives of Masons. In the Opening Ceremonies, p. 14, when Sir Knight Captain asks, "What are your sworn duties?" the Sir Knight Lieutenant answers, "To defend our honor and protect the purity of a Sir Knight's home circle." A limited morality, which gives license to the Sir Knights, as such, to prey on any family circle which lacks a Sir Knight for its head!

The obligations are pretty much alike in all three degrees and may be judged by that of the third degree, which is as follows (*Knights of Pythias, Illustrated*, p. 64): —

"Candidate (prompted by Prelate) — I solemnly promise that I will never reveal the password, grip, signs, or any other secrecy or mystery of this rank, except in a lodge of this order. I further promise that I will obey the orders of this lodge, of the Grand Lodge having jurisdiction over it, and of the Supreme Lodge Knights of Pythias of the World, and the official mandates of the executive officers thereof. To the faithful observance

of this obligation I pledge my sacred word of honor. So help me God — and may He keep me steadfast!"

In the Uniform Rank the oath reads as follows: —

"In the presence of the valiant Sir Knights here assembled, I, ——, do solemnly swear that I will keep secret the mysteries of this rank; that I will never reveal, unlawfully, any transaction that may take place in the meeting of this division or of any other division in which I may be a visitor, and will implicitly obey all the laws governing the same; that I will hold a Sir Knight's secret inviolate and under no circumstances betray any trust confided to me under the Sign Manual of this rank; and will defend the honor of a Sir Knight whenever injustly assailed and protect the purity of a Sir Knight's home circle from ruthless invasion, if in my power so to do, that the peace and happiness of his family altar may remain unbroken and unalloyed. I hereby renew my allegiance to the Supreme Lodge, Knights of Pythias of the World, continuing to disseminate the principles I have sworn to uphold and defend. As a token of my sincerity I pledge my sacred word of honor." (p. 22.)

That the teachings of the order lead to the concealment of crime must be evident to any one who will thoughtfully consider the effect of the exhortation always given to the newly initiated Sir Knight by the Sir Knight Captain, p. 23: "The imprint of our Sign Manual upon any document or information given orally or under seal by a Sir Knight stamps indelible secrecy upon your lips and entitles him to your most sacred confidence."

Thus a Sir Knight is bound to conceal the most revolting crimes. It will be observed that this exhortation of the Sir Knight Captain follows immediately after the

obligation in which the candidate has sworn in almost the same words (p. 22) that he "will hold a Sir Knight's secret inviolate." While it is true that he only promises to "defend the honor of a Sir Knight wherever injustly assailed," he does swear to conceal his crimes, which makes him a partaker in crime.

Mr. Charles Schlueter, of Milwaukee, Wis., a Lutheran, left the order for reasons of conscience and in the *Walther League Messenger* of 1923, page 462 f., stated his objections to this lodge as follows: —

"To begin with, the Knights of Pythias absolutely ignore Christ, the Savior. They insist on the belief in a Supreme Being, but never mention the Triune God or the Son of God. They refer to God as the Supreme Ruler of the Universe and call Him Father, but never specify which god they mean. Plainly, the god of the Knights of Pythias lodge is not the God of the Bible; for 'he that honoreth not the Son honoreth not the Father which hath sent Him.'

"Again, they demand of every candidate an oath of secrecy. The candidate calls upon God to help him to remain steadfast in keeping his obligation. That oath is positively sinful, because it is altogether unnecessary and an oath in uncertain things at the same time. Expressly does the Savior say: 'Swear not at all, . . . but let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.'

"The lodge is opened and closed with prayer, and in none of the prescribed prayers is the name of Jesus mentioned. That is done in order not to offend members who do not believe in Jesus Christ. There are bound to be such, since all white males of good moral character between the ages of twenty-one and fifty are eligible, provided they believe in a Supreme Being and measure up to the other qualifications regarding health, occupa-

tion, and other particulars. Yet what is that but a denial of the blessed name which is above every name?

"Worse than that, the Knights of Pythias teach that a man goes to heaven on the strength of his own good works, by living a good moral life and practising the virtues enjoined by the order. In the Rank of Page the candidate is told to 'so live that when you come to the river that marks the unknown shore, your hands may be filled with deeds of charity, the golden keys that open the palace of eternity.' In the Rank of Esquire he is told:

> Do noble things — not dream them all day long,
> And so make life, death, and that vast Forever
> One grand, sweet song.

"And in the Rank of Knight he is told: 'From out your heart cast every grudge; banish every unkind thought; put away every prejudice; and as a gleam of the calm, blue heaven of fraternal love shines soft and pure into your soul, remember that only stainless garments befit a Knight of Pythias. — And when the western hills obscure life's sun, may you sleep secure in the promise of the dawn of a never-ending day!' Now, all this is the very antithesis of Christianity. The Bible tells us that we are justified and saved through faith in Christ alone and pronounces a curse upon all who would go to heaven by their works. Plainly, both cannot be true. Consistently, one cannot be both a Christian and a Knight of Pythias.

"And now, lest I be charged with having broken my oath and obligation, let me call attention to the covenant of the lodge. Before taking any obligation, I was assured that the obligation would in no wise conflict with my creed and with my conscience. I think that I have made it clear that the teachings of the Knights of Pythias lodge do conflict with my creed and my conscience, and so the obligation cannot be binding upon me."

Ku Klux Klan.

The Ku Klux Klan claims to be the "embodiment of the Reformation." "The Reformation could function more rapidly and better through one vast, perfectly organized, accurately directed body. The Church is the logical body of the Reformation, but owing to human frailty, mental and moral, the Church of to-day, as it has been for centuries, is hindered in its work by materialism and division. The Knights of the Ku Klux Klan, founded on the Living Word, and especially on the twelfth chapter of Romans (which is, as a matter of fact, a compendium of the Bible), has in it the possibility of universal and rock-bottom reform. Its watch phrase, 'Non Silba, Sed Anthar,' is the heart-throb of the Reformation. Hence the Knights of the Ku Klux Klan, an embodiment of the Reformation, has for its soul the Living Presence — Jesus the Christ. Of Him, Paul, our special Apostle, wrote: 'Christ is our Life.' " They do not hesitate to introduce Rev. 7, 9 to explain the use of their spectral robes: "Exiled on Patmos, the Apostle John looked into the future and saw 'a great multitude, which no man could number.' He beheld all the Christian soldiers, from his day to the end, marching through the centuries — at war with the evil in their own inclinations and in the world about them. And they were 'clothed with white robes.' 'White robes'! Who is worthy to wear the White Robe — emblematic of the spotless purity Jesus came to establish throughout the earth? They who daily strive to comprehend and emulate the life of their Criterion of Character." (*The Klan Spiritual,* by Imperial Wizard Evans.)

Rev. Ed Albrecht, of Milwaukee, Wis., said in an address delivered in the summer of 1924: —

"I believe it is proper to ask: Who has authorized this Klan to 'preserve good national government' and 'maintain a Christian civilization in America'?* No one. We have our Congress and our national executive at Washington, whose duty it is to preserve and maintain good national government. It is always a dangerous piece of business when a self-appointed few assume the rights of the masses. God has not chosen the Klan for this purpose; the citizens of this Republic have not chosen it for this purpose; it is self-appointed. It has usurped something which was not tendered, either by ballot or by appointment through Congress or the national executive.

"And as for maintaining a Christian civilization, that, on account of the various constructions put upon Christianity, would seem very vague. For what is Christianity anyway? Does it consist in the observation of a certain number of rules prescribed by the Lord in the Bible? Or is Christianity strict conformity to the laws of the land? It is neither. Christianity, according to the Bible, is embracing Jesus of Nazareth as one's only Savior through faith in Him, because one has learned from the Law of God that one is a sinner and eternally lost without Him. Now, then, since Christianity can be preserved only by the preaching of the Word, which is the duty of the Church alone, how can the Klan assume the duty of maintaining a Christian civilization? Isn't it again a preposterous assumption?

"To insure a soundness of the American commonwealth, Evans and his Klan would temporarily stop all immigration. Instead of finding the source of crime and lawlessness in the sin-polluted human heart, Evans finds

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* Quoted from an interview of Dr. H. W. Evans, Imperial Wizard.

it in certain nationalities hailing from Southern and Eastern Europe. The Nordic types, according to him and his Klan, are desirable. Hence if the Klan should grow to such proportions as to be able to influence and dictate legislation, Norwegians, Swedes, Danes, English, Irish, Scotch, and Frenchmen, and perhaps a few Germans would be welcome to the shores of America, while Russians, Greeks, Poles, Slavs, Italians, and others would be barred as undesirable and dangerous to our great commonwealth.

"Now, this policy is unsound. It is not in keeping with the spirit of our Constitution, which bars neither color nor race from the shores of our great Republic, but guarantees liberty and freedom to all the oppressed. It militates against the very aim and purpose for which this Republic was founded: to grant a haven of liberty and freedom to all alike. The sentiment contained in the statement of Evans and his followers regarding the undesirability of the nationalists of Southern and Eastern Europe is too sweeping. True, many of these are illiterate and ignorant, but it is not true that illiteracy and ignorance alone breed crime. They may be a secondary cause of crime, but the first and chief cause of crime is sin, sin in which all mortals are born alike. 'Righteousness exalteth a nation, but sin is a reproach to any people.' There is but one thing that will make men and women loyal and law-abiding citizens of this or any other commonwealth — true Christianity, a sincere conversion to Christ. That is the best guarantee for obedience to the laws of the land. You may exclude all immigrants for all times to come, and still crime and lawlessness will increase, and not decrease, if pastors and teachers, professors and doctors, continue to preach evolution and unbelief instead of the Word of

God. The only solution of this problem for the American people, therefore, can be to go back to the Bible. The root of the evil Klansmen would eradicate lies in the wrong system of education followed by the majority in our commonwealth. Training the head and not the heart makes rascals and evil-doers. Cramming the head with the knowledge of sciences and keeping the heart empty of the fear of God which should reign there, is like blowing out the gas on retiring and closing door and window. It cannot but produce evil effects such as we daily read of in our papers and which we deeply deplore.

"But let us return to the interview of Dr. Evans. It was pointed out to him 'that Kukluxism is generally regarded as religiously and racially intolerant.' Though Dr. Evans branded this conception of the Klan's position as ignorance of its nature, as prejudice and calumny, he nevertheless did admit that Catholics, Roman and Greek, were ineligible to membership in the Klan 'because as Catholics they must acknowledge the supremacy of the Church also in human affairs.' This, as far as I know, is true. As the Vicar of Christ on earth the Pope demands obedience of all his followers both in spiritual and secular affairs. The Klan also excludes Jews from membership. Evans admits the good qualities of the Jewish character, but because Jews reject intermarriage, segregate themselves from the Gentiles, uphold, on the whole, their religious and social rites and customs, the Klan does not want them. The Klan also bars colored people from membership. They cannot be assimilated; intermarriage with them on a large scale would be unthinkable.

"Of course, this policy of barring Catholics, Jews, and Negroes from membership in the Klan is the Klan's

privilege. Whether it is wise is open for debate. But to deprive them of their constitutional rights, as the Klan attempts to do, cannot be right, but is fundamentally wrong in a republic which by its constitution guarantees equal rights to all. (See the Fourteenth and Fifteenth Amendment of the Constitution of the United States.)

"Israel Zangwill, the widely known London author, who made some very pointed annotations to this interview of Dr. Evans, in the course of his remarks says: 'A Jewish Rabbi told me that Dr. Evans himself inducted him into the 32d degree of the Masonic order.' If this is true, and we have no reason to doubt it, then Evans, the Mason, solemnly swore to be a brother to this Jewish Rabbi, the Mason, under any circumstances. Now, do you believe that Evans, the Imperial Wizard of the Ku Klux Klan, is showing his Masonic brother, the Jewish Rabbi, the brotherly love he has sworn if he deliberately bars him from the trumped-up blessings of the Klan just because he happens to be a Jew? As a Mason, Evans warmly clasps the hand of this Rabbi and welcomes him as a brother, but as a Klansman he turns him around and, if not bodily, at least mentally, gives him a kick and says: 'Masonic brother, you are unfit to be my brother in the Klan.' My dear Christian fellow-brother and sister, does this not open your eyes to the real value of all lodge brotherhood? God grant it!

"Regarding the Klan's stand on the parochial school question Dr. Evans is quoted as saying: 'We wholly distrust, and forever will oppose, the parochial school as an institution in American life. It seems to us a dangerous civic and social disintegrant, inspired with the very essence of intolerance and un-American.' If Evans and his Klan had their way, all parochial schools would be closed forever, not only Catholic, but also Lutheran.

Due to the combined influence of Masons and Kukluxers, the Oregon State Legislature passed a law forcing all children up to the sixteenth year into the public school after 1926. A similar demand, due to the same pernicious influence, was submitted to a referendum in Michigan, but beaten three to one in the 1924 election. What would happen if the Klan gained control of our Government any one can readily see. Religious freedom would be a thing of the past, and this country would be thrown into a religious war, more bitter than similar wars of the past.

"The Klan, furthermore, is an oath-bound society. Evans says regarding this oath: 'It is as categoric and solemn as the English language can make it. It enjoins obedience to the order's constitution, laws, regulations, usages, and requirements and prescribes the strictest secrecy regarding its internal affairs.' Evans evidently believes that the swearing of such an oath is commendable and a virtue, though he fails to tell us who has empowered the Klan to demand such an oath. In His Sermon on the Mount the Savior says: 'But I say unto you, Swear not at all; but let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.' The state as a divinely appointed institution may demand an oath of its citizens on various occasions, and in such cases we Christians are ready to take it. The Church as an institution of God and of divine origin may exact a solemn promise of its members for various reasons, and then we Christians cheerfully comply; for Church and State are God's institutions, appointed for our temporal and spiritual welfare. But who has empowered the lodges and secret organizations, such as the Klan, to exact an oath of its members, 'as categoric and solemn as the English language can

make it'? No one. It is self-assumption and sinful, a transgression of the Second Commandment, because it compels men to take God's name in vain.

"After what you have heard to-day, can any one think that he can remain in an order that demands a sinful oath, opposes our cherished Christian schools, thus trying to rob us of the very means of training our children as we see this duty, creates race-hatred, deprives certain classes of law-abiding citizens of their constitutional rights, and shows itself intolerant in the extreme? Can any Lutheran Christian remain in an organization which through its teaching misleads him into believing that its aims are good, while they are unjust and wicked? Can any Lutheran Christian remain in an organization which, like all lodges, teaches a wrong way to salvation, namely, the way of works and not the way of faith? He who claims that a Christian may do this knows little of the Bible. His Christianity is not based on Scripture which teaches love, fairness and justice toward all fellowmen and not class- or race-hatred and persecution. May God open our eyes to see the truth of my remarks and give all grace to act accordingly!"

So far Rev. Albrecht.

Regarding the use of the hood or mask the *Rocky Mountain Klansman* of Canon City, Colo., January 30, 1924, Vol. 1, No. 1 (copied out by Rev. A. H. Schmid), has this to say: —

"The Mask is a symbol of unselfishness. With the mask we hide our individuality and sink ourselves into the great sea of Klancraft. Not as individuals, but as Klansmen 'we sacrifice to serve.' Our motto is, *Non Sylba, Sed Anthar* — 'Not for Self, but for Others.' Therefore, we hide self behind the mask that we may be unselfish in our service.

"Who can look upon a multitude of white-robed Klansmen without thinking of the equality and unselfishness of that throng of white-robed saints in the Glory Land? May the God of heaven, who looks not upon the outward appearance, but upon the heart, find every Klansman worthy of the robe and mask that he wears."

Under the title "Throw Away the Masks" the *Washington* (D. C.) *Herald* said in July, 1924: —

"Masks can serve only one purpose. They facilitate lawlessness. A burglar or a gunman wears a mask so that he will not be recognized if interrupted by a policeman while practising his 'profession.' If he has a fair start, he can get away without danger of being picked up later. Members of the Ku Klux Klan wear masks; for what purpose they do not explain.

"Klan officials have charged that criminals have taken advantage of their regalia to throw the blame for their crimes on the society. Doubtless this is true in some instances. The criminal, with such an easy way of escape at hand, would be foolish not to take advantage of it."

Extracts from the K. K. K. book called *White Kludd Book,* 5th edition: —

Done in the Aulic of His Majesty by the Imperial Wizard of the Imperial Empire in the Imperial Palace in the Imperial City of Atlanta, Commonwealth Georgia, U. S. A. The 26th day of June, 1916. Anno Klan: *L. ! Sic. 1866.* William Jos. Simmons. Imperial Wizard.

OPENING PRAYER.

Our Father and God. We, as Klansmen, acknowledge our dependence upon Thee and Thy loving-kindness towards us, etc.

We invoke Thy blessings upon our Emperor, the

Imperial Wizard, and his official family, in the administration of the government of the Imperial Empire. Grant him wisdom and grace, and may each Klansman's heart and soul be inclined toward him in loving loyalty and unwavering devotion!

O God! For Thy glory and our good we humbly ask these things in the name of Him who taught us to serve and sacrifice for the right. Amen.

When candidates are about to enter, the one leading them is asked by the doorkeeper: "What if one of your party should prove himself a traitor?" The Kludd answers: "He would be immediately banished in disgrace from the Imperial Empire without fear or favor, conscience would tenaciously torment him, remorse would repeatedly revile him, and direful things would befall him."

Later the candidates are addressed as follows: "The aliens in our midst from the world of selfishness and fraternal alienation must forsake the past and be ready and willing to bind themselves by an unyielding tie to the Imperial Empire of the Knights of the Ku Klux Klan."

(After much running around in the dark room, where the robed figures sit in silence, the candidates are brought to the altar in the center and must there repeat the first part of their oath, which has not been made known to them before):

"I, ——, in the presence of God and man, solemnly pledge, promise, and swear unconditionally that I will faithfully obey the constitution and laws and will willingly conform to all regulations, usages, and requirements of the Knights of the K. K. K. which do now exist or which may be hereafter enacted, and will render at all times loyal respect and steadfast support to the Imperial

Authority of same, and will heartily heed all official mandates, decrees, edicts, rulings, and instructions of the Imperial Wizard thereof. I will yield prompt response to all summonses, I having knowledge of same, Providence alone preventing."

(After more running around, the second part of the oath follows:)

Secrecy. "I most solemnly swear that I will forever keep sacredly secret the signs, words, grips, and any and all matters and knowledge of the K. K. K. regarding which a most rigid secrecy must be maintained, which may at any time be communicated to me, and will never divulge them nor cause same to be divulged to any person in the whole world. — — — — —. I will die rather than divulge same. So help me God! Amen."*

Among the things to be kept secret, stress is placed upon the membership of the individual members. No one is permitted to say that a certain person is a member of the Klan unless he has especial permission from said members to make such statement to a certain person.

Baptism. After more bewildering traveling the candidates kneel down, and the Kludd ("pastor") baptizes them with the following words: —

"With this transparent, life-giving, powerful, God-given fluid [water], more precious and far more significant than all the sacred oils of the ancients, I set you apart from the men of your daily association to the great

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* This oath was first published in *Winning the Lodge-man*, Vol. II, p. 19. We received from Rev. F. C. Brandhorst, of Norfolk, Nebr., the following comment in 1925: "The local kleagle allowed me to see his official copy of the oath, and, comparing it with your *Winning the Lodge-man*, I find yours to be absolutely correct, with the exception that in place of the five dashes on page 19 I found the words 'Knowing him to be a member in good standing.'"

and honorable task you have voluntarily allotted yourselves as citizens of the Imperial Empire of the Knights of the Ku Kux Klan.

"Beneath the uplifted fiery cross, which by its holy light looks down upon you to bless with its sacred traditions of the past, I dedicate you in body [sprinkling a few drops on the back], in mind [a few drops on the head], and in spirit [a few drops in the hand of the Kludd circled around the head of the candidates], and in life to the holy service of our country, our Klan, our homes, each other, and humanity."

Prayer: "Now, O God! We through Thy goodness have here dedicated with Thine own divinely distilled fluid these men at the altar kneeling, who have been moved by worthy motives and impelled by noble impulses to turn from selfishness and fraternal alienation and to espouse with body, mind, spirit, and life the holy service of our country, our Klan, our home, and each other. We beseech Thee to dedicate them with the fulness of Thy Spirit, keep them true to their sacred, solemn oath to our noble cause to the glory of Thy great name. Amen."

Benediction: "May the blessings of our God wait upon thee, and the sun of glory shine around thy head! May the gates of plenty, honor, and happiness be always open to thee and thine, so far as they will not rob thee of eternal joys! May no strife disturb thy days nor sorrow distress thy nights; and when death shall summon thy departure, may the Savior's blood have washed thee from all impurities [and] perfected thy initiation. Thus prepared, enter thou into the Empire Invisible and repose thy soul in perpetual peace. Amen."

The Kloran is the official book of "the Knights of the Ku Klux Klan." It gives their imperial degrees,

"kreed," imperial seal, diagram of their klaverns, opening ceremony, order of business, their prayers, their songs, their lectures, their naturalization ceremony, their dedication, etc., etc. On page 5 the *Kloran* calls itself a "sacred book." Prayers are said in their klaverns, but not in the name of Jesus. (*Kloran*, pp. 41. 42.)

The Klan teaches salvation by character. On pages 13 and 14 the *Kloran* says: "Give us to know that each Klansman by the process of thought and conduct determines his own destiny, good or bad." To those being initiated these sacrilegious words are spoken by the Kludd: "Your righteous prayer has been answered, and you have found favor in the sight of the Exalted Cyclops and his Klansmen assembled." Of the initiate, who has gone part of the way and not completed his initiation, they use this Scripture and apply it to admission into the Klan (a wicked and palpable perversion of the language of the Master to those called into the Gospel ministry): "He that putteth his hand to the plow and looketh back is not fit for the kingdom of heaven." That they teach that admission into the kingdom of heaven and into the Klan are closely connected is seen by what follows this quotation. Right after saying that the man who turns back from entrance into the Klan is not fit for the kingdom of heaven, they add: ". . . or worthy of the high honor of citizenship in the Invisible Empire or the fervent fellowship of Klansmen." The curse pronounced upon the Klansman who violates his oath, is "disgrace and death." Such oaths are wicked. (Lev. 5, 4—6.) The *Kloran* says: "Always remember that to keep this oath means to you honor, happiness, and life, but to violate it means disgrace, dishonor, and death." That oath, while not given in the *Kloran*, binds them by an "unyielding tie"

to the Klan, which means, if it means anything, that it puts allegiance to the Klan above God and country, otherwise it would not be "unyielding."

The last paragraphs are a condensation from a Baptist Anti-Klan tract.

Quarrels and divisions have lately occurred in the Klan, which would indicate that the zenith of its power has been passed. The Minutemen of America were organized in 1925 by Dr. John G. Locke, of Denver, the former Grand Dragon of the Ku Klux Klan of Colorado. The Minutemen proclaim tolerance; they are "opposed to any discrimination on account of race, religion, or politics, so long as such individual is a loyal American citizen imbued with the spirit of '76," etc. They use no disguises or masks.

Another society has been organized out of disgruntled Klansmen in order "to give to America those things which were promised by the Klan, but were never realized"; it is called the Frontier Club and was organized in Chicago in 1925 as a "real 100-per-cent. democratic, Protestant, patriotic fraternal secret order."

The Klan has also organized a junior order for boys called the Junior Ku Klux Klan and admitting Protestant boys, aged 12 to 18 years and native-born.

The Maccabees.

The Maccabees were formerly known as Knights of the Maccabees, a secret fraternity with headquarters in Detroit. The order has had a stormy career and has been obliged to raise its rates to avoid bankruptcy.

The ritual of the Maccabees can be ordered from the National Christian Association, Chicago. The words *Astra, Castra — Numen, Lumen* are Latin gibberish, intended to make an impression on the ignorant. (Stars,

castle — divinity, light). The ritual speaks of "instruction in the secret cipher work" and mentions a "prelate" among the lodge officials. The ritual is based upon the history of the old Jewish dynasty of the Maccabees. Each applicant must make a solemn obligation, or oath, as follows: —

"I, ——, do solemnly and voluntarily promise in the presence of Almighty God and this duly convoked Tent of the Knights of the Maccabees that I will be faithful and true to the Tent denominated, —— Tent, No. ——, of which I am now to become a member; that I will maintain and uphold the Constitution and By-Laws of the Order, or of any Tent to which at any time I may belong; that I will be true to all Sir Knights of the Order and will forever keep and conceal all the secrets, signs, passwords, grips, and other private work of the Order; and that I will not, under any circumstances, make them known to any one in the world or suffer others to do so, if in my power to prevent it, unless it be to a Sir Knight of the Order, who, I know, is entitled to them or in the body of a Tent while at work; that I will not defraud a member or Tent of anything or allow it to be done by others, if in my power to prevent it; that I will not become a member of any society of men who claim to be a branch of this Order unless they are chartered by the Executive of this Order; and that I will respect and protect the near relatives of all Sir Knights, especially the widow and the orphan. To all this I most solemnly and sincerely promise and swear with affixed and determined resolution to keep and perform the same, binding myself under no less a penalty, for the wilful violation of any of the provisions, than that of having my left arm cut off above the elbow, so that I would be ever unable to prove my-

self a Knight of the Maccabees. So help me the Most High and keep me steadfast in the same until death!"

The prayers are offered up by all members, regardless of profession of faith, and there is no reference to Christ or His work in connection with these prayers. When the composition of the average lodge is considered, with unbelievers, despisers of God's Word, and men of evil lives present, if not in the majority, every act of prayer must be regarded as hypocritical and blasphemous. Work-righteousness is the key-note of the order. The closing ceremonies embody the following stanzas: "Let us be like the brave Knights of old, so that, when our life's labor is o'er, we will meet in that blissful abode and dwell on that beautiful shore." "When our life's grand review shall be held in yonder grand mansion of rest, all warfare and trials will be o'er in that beautiful land of the blest."

Modern Woodmen of America.

The Modern Woodmen of America in their ritual, as published by the National Christian Association, 850 West Madison St., Chicago, display the marks of a lodge in the accepted sense; *i. e.*, they are a secret, oath-bound association with religious doctrines and a religious ritual, in which the true place is not accorded the Christian religion nor the Christian conception of worship. Religious hymns are sung. Opening ode: "Neighbors, Woodmen, let us render unto God, our Father dear." Later: "Rock of Ages." In the burial ceremonies (pp. 86, 87, 90, 94) all Woodmen are referred to as having gone to heaven.

The very association in a fraternal order obligating its membership to secrecy regarding everything that goes on in the lodge should be repugnant to the conscience of

a Christian. Why should children of God enter such a communion? There is, indeed, not strictly an oath, but there is a solemn obligation of secrecy which must be taken before the candidate may know what will go on in the lodge.

The following is from Preuss's *Dictionary of Secret Societies, s. v.* "Modern Woodmen": —

"There are two divisions of Woodmen, each independent of the other, the Modern Woodmen of America and the Woodmen of the World.

"They have their sovereign camps, head camps, and subordinate camps (lodges). They have the same odd emblems — the ax, the beetle, and the wedge. Neither admits Negroes or women. Each has an auxiliary, which admits females to membership. The Royal Neighbors correspond to the Modern Woodmen of America, and the Woodmen's Circles, organized in 'Groves,' under the jurisdiction of the 'Supreme Forest,' correspond to the Woodmen of the World."

"The Modern Woodmen of America began in 1883 at Lyons, Iowa; the Woodmen of the World, in 1890, at Omaha, Nebr. They have passwords, signs, obligations, and grips. They also have a ritual and a great deal of the jargon which characterizes Freemasonry. Symbols which do not mean what men commonly take them to mean, mystical language with a hint of the society's religious sufficiency, bland bombast, and mawkishness are leading features of both. In the supply catalogs of paraphernalia dealers are listed the implements that Woodmen use in their so-called side-degrees."

"The Modern Woodmen of America have their own 'funeral services' with a strong religious tinge. The 'Funeral Chant,' for instance, is composed of three or four verses of the Psalm *De Profundis*, ending with the

prayer: 'Give unto him [or them] eternal rest, O Lord! And unto him [or them] let shine perpetual light.'" (*Ritual,* p. 94.)

The Rev. H. C. Brinkmann, in a brochure published by Concordia Publishing House, St. Louis, Mo., in 1898, under the title, *Was sind die Modern Woodmen of America, und warum kann ein Christ nicht zu ihnen gehoeren?* shows that no believing Christian can consistently belong to this organization. He also points out (p. 2) that, "while the essential aims and character of the Woodmen are plainly apparent from their official literature, the members of many 'local camps' do not seem to be aware of them or make it their business to deny them when asked."

The meetings are opened and closed with hymns sung to the lodge god: —

Again with welcome greeting,
Kind Neighbors, now we come
To watch and guard the future
For those we love at home.
Each thankful to the Giver
Of every earthly claim,
We now ascribe the honor,
Due to His holy name. (*Ritual,* p. 18.)

Neighbors, Woodmen, let us render
Unto God, our Father dear,
Grateful praise and love so tender
For the joy of meeting here. (p. 19.)

The candidate is set upon by outlaws to demand the secrets of the order, like in the Third Degree of the Masonic Blue Lodge.

"Chief Outlaw — We demand the secrets of Woodcraft. Be quick, we have no time to parley.

"Escort — We will not give them to you.

"Chief Outlaw — Bind this man to the stake, and we will see if his spirit is stronger than his flesh!"

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(The Escort is bound to the stake and some brush piled around him, and the candidate is now hoodwinked.)

"Chief Outlaw — Do you still refuse to give us the secrets of Woodcraft?

"Escort — I do.

"Chief Outlaw — Men, apply the torch." (p. 67.)

The "Central Obligation" reads as follows: —

"I, ——, do, in the presence of these witnesses, vow and declare that if I am adopted as a Son and Neighbor of the Modern Woodmen of America, I will, in addition to that which I have already promised, obey the laws, rules, regulations, and requirements of the Fraternity faithfully and conscientiously," etc. (p. 39.)

The crowning iniquity of the ceremonies is the manner in which Scripture is used to emphasize the title of neighbor. By means of a concordance the various texts containing the word neighbor have been extracted from Scripture and incorporated with the ritual, for instance, Prov. 27, 10; Rom. 13, 10; 15, 2; Lev. 19, 3. The ritual continues: "Who is thy neighbor? It is he that succored the wounded man after the priest and Levite had passed him to the other side. He that showed mercy on him. 'Go and do likewise.' " (p. 38.)

The lodge substitutes for the mercy of the Samaritan its system of insurance, and the very heart of Christ's teaching on this point ("Who is my neighbor?") is denied. According to pharisaic doctrine the term neighbor was only applicable to a member of their own Jewish order. Exactly so this term is restricted to the Modern Woodman! It should not be difficult to point out to a Christian how contradictory the teachings of Christ and of the lodge are on this point and how Christ's word is misused.

There is a revised edition (Fifth Revision) of the ritual on the market since 1922, in which the dramatic work described above has been considerably changed, the references to the parable of the Samaritan, etc., having been eliminated. We have no means of telling to what extent this revision is in use at the present time. The singing of "Rock of Ages," "Nearer, My God, to Thee," and the obligation are retained in the revised form.

In the burial ritual of the Woodmen the following passage occurs: —

"So also it is written: The first man, Adam, became a living soul. The last Adam became a life-giving spirit. Howbeit, that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthly; and as is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthly, we shall also bear the image of the heavenly.

"These promises are sweet to us. They fill our hearts with hopes of glad future provided by the great Creator for His people, where eternal joy will dispel the ephemeral sorrow of this short and troublesome existence." (p. 87.) Observe that this quotation (1 Cor. 15, 47) omits the reference to Jesus Christ. Observe, also, that every Woodman, regardless of his relation to the means of grace, is called blessed in these funeral ceremonies. This is plain also from other portions of the ritual: "The stern, hard battle of life has been bravely fought, and, like a true Woodman, he has never surrendered to any obstacle in the way of his duty and care for his family and himself, except to the relentless, but ofttimes merciful, hand of death. He has left a worthy heritage in the hands of his true and trusted Neighbors,

who assemble this day to do his memory reverence." (p. 84.) (What fulsome praise!)

"We soon shall leave our Neighbor in the city of the dead. Mourn not his departure. He shall live in the eternal glories of his Maker." (p. 90.)

Rest on, rest on, in peaceful rest,
Eternal life God gave.
Here mortals yet unborn will stand
Beside his lowly grave;
Nor shall his goodness be forgot
While time its record keeps;
But, Neighbors, mark the sacred spot
Where the Modern Woodman sleeps. (p. 90.)

Now give us strength to here renew
Our pledge of faith and love;
Help us all evil to eschew,
That all may meet above. (p. 92.)

So let him sleep that dreamless sleep,
Our sorrows clustering round his head;
Be comforted, ye loved, who weep!
He lives with God, he is not dead. (p. 94.)

The ritual from which the above quotations are taken was used by the writer in a congregational meeting at Festus, Mo., with the result that several members severed their connection with the order. They admitted that the quotations were genuine. Further evidence of the fact that the ritual of the Modern Woodmen has become public property is clear from the extracts of the *Proceedings of the Head Camp,* pp. 171—174, of which we have a copy: —

"Neighbor Howard: There is not a member from any Camp in the entire jurisdiction that does not know that there are certain religious denominations who positively forbid their adherents to affiliate with us because of that one particular clause in our obligation. I suggest if you do not desire to submit this to your committee and the Head Consul, then amend the report

and submit it to your Head Consul alone and authorize him to correct that one evil, and it will give us one hundred thousand members in the next year that we could not get in any other way.

"Neighbor Klein (Illinois): I would like to know how these religious people know what is in the ritual.

"Neighbor Howard: I never knew a printer who had any kind of work for anybody on hand that the public could not have.

"Neighbor Davis (Kansas): Will you please state to me what part of that obligation in the ritual it is that is objectionable to religious people; and how do they know it?

"Neighbor Howard: That's not my business.

"Neighbor Davis: You said you knew one hundred thousand that would not join for that reason.

"Neighbor Howard: For the information of my Neighbor from Kansas I will say that my Neighbor at my elbow has an exact duplicate of our ritual, which was published by a Lutheran publishing house in Chicago and sent to all his friends in his territory in Southern Illinois.

"A Neighbor (Illinois): I want to say a word. I know exactly the class of people in Southern Illinois, and I will agree to send a ritual to Neighbor Northcott, and when he reads it, he will be like the old man who said about his wife's back hair, 'I can't tell which is switch.'

"A Neighbor (Kansas): I rise to a point of order. It is that we are having too wide a discussion about this matter and too much of an advertisement, and we had better shut it off."

A "Fourth Revision" of the ritual for funerals bears the notation "Reprint of 1927." It contains many

changes from the text cited above, but throughout assumes that the dead Woodman has entered "the better life, where there shall be no parting," his "mortal has put on immortality," etc. The stanzas quoted above have been retained. We are unable to state how far this "Revision" has taken the place of the earlier editions in actual use.

Statement of Mr. John A. Zulauf, of Bad Axe, Mich., in *Walther League Messenger*, No. 32, p. 590:—

"I was churchless. Still I craved fellowship. Members of the Modern Woodmen of America pictured fellowship in their lodge as the thing. They told me that it was merely an insurance lodge. By joining it, I was assured, my family would be well taken care of in case of my death — which was more than the churches guaranteed to their members. I was persuaded to join.

"Before long I found myself a very active member. The members of the lodge must have placed just a little more trust in a former church-member than they did in those 'neighbors' who had tried to satisfy their 'craving' for religion with the singing of 'Rock of Ages' in a mock death-scene and hearing fragments of the Bible, which are used at the initiation of candidates in both the beneficiary and fraternal degrees as well as in the burial ceremony of their lodge; for they 'honored' me with the highest office, that of 'Venerable Consul.'

"But all this brought me no peace. I had been told that membership in the Woodmen would not interfere with my personal religion, and I had believed it; yet I became more and more restless. I had been told that fellowship in the lodge would make me happy, and as a Modern Woodman I could die happy, knowing that my family would be taken care of by loyal 'neighbors.'

But it was not the concern for my family that annoyed me now. I had looked for Christianity in the lodge, but was disappointed. What I needed most I failed to find: PEACE of mind and conscience. And the more I prayed, the more troubled I became.

"Such was my condition, when one evening a candidate was initiated, and the seeming red-hot branding iron was to be applied to his bared back. At this 'physical test' the candidate balked and became unmanagable. There was cursing to and fro, ending in a general fray among the 'neighbors.' This experience disgusted me. I felt that something must be done. Peaceful sleep did not come that night. The next morning I met Mr. S., a faithful member of my former Lutheran church, on the street, whom I told of my plight. He suggested that I call for his pastor. This was done. The pastor came, and together we knelt in prayer. Being guided again by the precious Word of God, I could pray now. Peace came once more.

"The rest was simple and self-evident. The lodge officers were notified that I had withdrawn from membership."

Loyal Order of Moose.

The Order of Moose is an international fraternal secret society, consisting of more than 1,600 lodges, especially in the United States and in Canada. The membership is over 600,000. The lodges provide for sick-benefits and funeral expense funds for their members. The governing body, the Supreme Lodge of the World, Loyal Order of Moose, is located at Mooseheart, Illinois, thirty-five miles west of Chicago. In that place the order has founded and conducts a large vocational training-school for over one thousand children of deceased members of the order.

Mooseheart Legion of the World is accepted as the second degree in Moosedom. It is an integral part of the Loyal Order of Moose. Members in good standing in the Loyal Order lodges are eligible to the honor of Legionaires. The Men's Mooseheart Legion of the World now numbers over 27,000 members. The principal object of this organization is to advance the progress of Mooseheart, in its physical instruction, its operation, its maintenance, and in contributing to the Mooseheart Endowment Fund. Thus it assists in making Mooseheart a "Mecca of modern fraternalism" and "advances throughout the world the principles of Faith, Hope, and Charity as based upon the broad platform of the common brotherhood of all mankind." The Legion degree has also its social feature and opportunities of various kinds for the "development of manhood along the lines of Moose ideals of Purity, Aid, and Progress." "The Women of Mooseheart Legion" is an organization open to the wives, mothers, sisters, and daughters of members in good standing in a lodge of the Loyal Order of Moose. This auxiliary in Moosedom now numbers over 24,000 members and "has for its object the same purpose as those of the Men's Legion."

Mr. Rondthaler, "Dean of Moosedom," writes: —

"The Loyal Order of Moose is an aggregation which has essentially a religious texture. Woven all through its rituals, its purposes, and accomplishments is a broad Christianity founded upon the Bible. It in no way enters the domain of the Church as to details of doctrine. It embraces in its membership too many representations of every creed and phase of belief to commit itself to any distinctive interpretation of Christianity." (!)

"Ministers of Protestant churches, priests of the Catholic Church, and other ecclesiastical officials, as they

come into membership, find in the Order everything inviting to take active part in the development and growth of an institution that is built on the broad Bible foundation of the 'Fatherhood of God and the brotherhood of man.' The initiate entering into the lodge is met with an emphatic requirement to 'believe in God and worship Him as conscience dictates.' Everything that has the love of a brother in it, everything that expresses help and aid to those in need, everything that makes for better character, for better life, for purification and protection of the home, is expressed in what might be called the religion of Moosedom. Everything that tends towards purity and progress in the things that are right and true and beautiful is interwoven into the texture of the Loyal Order of Moose. We delight in the conviction that God is in the Loyal Order of Moose, because it lives up square and plumb with one of the Bible's comprehensive definitions of religion: 'Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world.' — The practical outcome of the Biblical definition of religion in the Loyal Order of Moose is Mooseheart, where are already gathered over a thousand children of deceased members of the Order, whose education includes their religious development according to the faith or learning of the father or mother or ancestral religious strain. For the past several years a large fund . . . has been gathering for the erection at Mooseheart of a 'House of God.' At the last convention a special site was set apart for the erection of this great Christian building. The noble structure that will rise upon this ground is designed for opportunity in the education of the childhood of Mooseheart in all the varying religious expressions of our time. There will

be no countenance and room given for controversy and debate. There will be no attempt to harmonize or in any way unify the various religious shades of belief and opinions.

"This 'House of God' will have open doors and apartments assigned to the various religious expressions that enter into the Loyal Order of Moose, so that the young people of Mooseheart shall have the privilege of education along the line of the choice of their parents." "Thus the Loyal Order of Moose through Mooseheart is by its present religious culture of childhood and its preparation of the coming House of God moving the whole Order towards that 'House not made with hands, eternal in the heavens,' where shall be gathered all the various shades and grades of religious beliefs, hopes, worships, and practise." (*Mooseheart.* Compiled by J. A. Rondthaler, dean of Mooseheart.)

Mr. Rondthaler, in a statement on "The Moose Religion," is quoted by the *Christian Cynosure* (Vol. 54, 12) as follows: "God is in the Loyal Order of Moose. . . . The ritual teems with God's thoughts from the Bible. The Bible holds the high place of honor on the altar in the center of the lodge. Worship of God swathes the ceremonies of the initiation of every Moose. Under the most impressive conditions he takes his obligation upon the great religious book of Jew and Gentile, of Protestant and Catholic."

The following criticism is from a parish paper edited by the Rev. F. Niedner: —

A book published in 1918, *Loyal Order of Moose and Mooseheart* (printed by the Mooseheart Press, Mooseheart, Ill.), contains a page with the title "Moose Credo." "Credo" means "I believe." This page, then, contains the confession of faith in the Moose Lodge,

even as the Three Articles of the Creed contain the confession of faith of the Christian Church. Here is a part of the "Moose Credo": "I believe in the Brotherhood of Man and the Solidarity of the Race. I wish to live here and now up to my highest and best, believing that this is the fittest preparation for a life to come."

Don't you miss something? Do you remember how the Bible speaks of a fitting preparation for a life to come? Do you remember such words as "repent" and "faith in Jesus Christ"? When the jailer at Philippi asked St. Paul, "What must I do to be saved?" did St. Paul say, Live here and now up to your highest and best? or did he say, "Believe on the Lord Jesus Christ, and thou shalt be saved"?

The Moose Lodge is a religion that teaches a way to a life to come, but without Jesus Christ as the Savior.

Here is another part of the "Moose Credo": "I believe that righteousness is only a form of common sense." That means, if you consistently use your common sense in your actions, you will be accounted righteous.

But do you remember anything the Bible says about how one can be accounted righteous? Do you remember that "Abraham *believed* God, and it was counted unto him for righteousness"?

And here is another reason why a Lutheran cannot join the Moose Lodge: Mr. Rondthaler says: "Ministers of Protestant churches, priests of the Catholic Church, and other ecclesiastical officials, as they come into membership, find everything inviting to take an active part in the development and growth of an institution that is built on the broad Bible foundation of the 'Fatherhood of God and the Brotherhood of Man.'" And to show that they mean this, at the ground-

breaking for the Moose Church at Mooseheart last year, a Protestant clergyman, a Catholic priest, and a Jewish Rabbi took part.

The religion of the Moose Lodge, then, is a religion that is satisfactory to Protestant clergymen, to Roman Catholic priests, and to Jewish Rabbis.

What kind of religion can that be? If it is satisfactory to Jewish Rabbis, then it cannot have anything of Christ in it. If it is satisfactory to Roman Catholic priests, then it cannot have anything in it about justification through Jesus Christ alone; and if that kind of religion is satisfactory to a Protestant clergyman, there is not much "Protestant" about him.

If a religion is satisfactory to a Roman Catholic priest and to a Jewish Rabbi, can it be satisfactory to *you?*

If you are a Lutheran, you are confessing that your salvation comes only through faith in Jesus Christ, your Savior.

If you are a Moose, you are confessing that you can have the life to come without Jesus Christ, the Savior.

If you are a Lutheran and a Moose, you are contradicting yourself every time you go to church and every time you pay your lodge dues.

A Lutheran cannot be a Moose.

Rev. Frederic Niedner.

The following are portions of the "Burial and Memorial Services of the Loyal Order of Moose" (quoted in the Missouri Synod's English District report, 1919): —

"To-day we realize how transitory is all that is mortal. And we can but pray that He who watcheth over us will forgive our mistakes and transgressions and that He will, because of the love that builded it, find our Circle worthy."

"Heavenly Father, we come to Thee in our hour of affliction. Let Thy tenderness and compassion touch the hearts of all, especially the family of our departed brother, who knew him best and loved him most. Ease Thou our sorrow and revive anew our trust and faith in Thee. Grant us strength to bear the burden Thy wisdom has imposed upon us and make us strong to battle with the temptations and evils of this life, so that, when our call is sounded, we may be gathered to Thy presence. This we ask in Thy name. Amen."

"My brother, sweet be thy rest and happy thy awakening. Here may springtime bring its earliest buds and flowers, and here may summer's last rose linger longest; and though the frost of autumn shall lay the flowers low and for a time make desolate all that is here, and the winter shall come to deck this grave with a mantle of white, yet in another springtime will the flowers bloom again. So, my brother, when the bright dawn of the world's resurrection shall light the heavens, may this thy body, now laid low by death, come forth in immortal glory, and in the realms above mayest thou join in making our broken Circle again complete! Until then, my brother, farewell!"

Memorial Services.

"Dictator (gives a rap): Brother Sergeant-at-Arms, drape our altar with a cloth of black and white; black, to signify our sorrow in the loss of our departed brothers; white, to signify our faith that we shall meet them again. Place the Holy Bible on our altar; it is our inspiration and our guide. Place a flower on the altar; token of our tribute to those who are with us no more. Drape our charter in their memory."

"To the brothers who live faithful to the broad and beautiful precepts of our order there is no sting in

death nor victory for the grave. There is indeed victory and triumph in surrender to the inevitable, in a brave and peaceful welcome to the hour of the soul's passing. To the coward the life beyond is dread and dark; to the brave it is cheering and luminous; it is not sacrifice, it is reward, not a halting and stillness, but progress and thrilling clairvoyance. There is solemnity, yea, sadness, in all earthly partings, but not despair. When in good time our scroll is written and the record of our achievement made up, let us 'meet death with level gaze.' Upon the faces of the great and good there shines a light reflected from the golden hills of heaven, which death cannot efface or dim, and for such for all eternity there waits a peer's place upon the Seats of the Mighty."

"Divine Father, we thank Thee in that Thou hast permitted us to assemble here in tribute to our loved dead; to once again affectionately call their names and by Thy blessed gift of memory to again see their faces. O Lord, we ask Thy blessing on each dear departed brother, on his family and his loved ones; and we ask Thee to bless our order, its members, and their dear ones. Grant us strength to bear the burdens of life, and when the end shall come, grant that we may fearlessly and with perfect faith in Thee enter our last long sleep. Amen."

The entire Moose Burial Service and Memorial Service Ritual, which contains much more than the portions we have quoted, many prayers and meditations similar to those here reprinted, does not once mention, or refer to, Christ and His atoning sacrifice; it not only implies, but it plainly says that every Moose goes to heaven on his own merits. It contains only such religious hymns in which Christ's name does not occur, as "Nearer, My God, to Thee" and "Lead, Kindly Light."

It also contains, in the closing prayer, a petition for the dead.

Statement of Jack Peiser of Milwaukee, in *Walther League Messenger*, No. 32, p. 77: —

"A pamphlet published by J. A. Rondthaler, Dean of Mooseheart, and entitled *Mooseheart*, served to enlighten me on the subject of the Moose-religion. Over and over again it is stated that the order is built up on the platform of the 'Universal Fatherhood of God and the Universal Brotherhood of Man.' The Triune God is identified with the gods of the Jews and heathen. And it is proposed to unite all manner of believers on the broad platform of: 'We all believe in one true God, Christian, Jew, Turk, and Hottentot.' All sectarian teaching is excluded from the ritual of the lodge and from discussion at the meetings, and 'sectarian' to the Moose means anything that is offensive to any member of the order. Naturally, the divinity of Christ and His blood-atonement is sectarian, too, and must not be referred to. Services are held at which Protestant ministers officiate with Jewish Rabbis, each being careful not to say anything that might offend the other. The blessed name of Christ is never mentioned in prayer. The children at Mooseheart are instructed in the religion of their ancestors. Jews are instructed by a Rabbi, Catholics by a Roman priest, and Protestants by a Protestant minister. But it is expressly stated that 'each is careful to keep off controverted ground and that no countenance and room are given for controversy and debate, and no attempt is made to harmonize or in any way 'unify the various religious shades of belief and opinion.' In that way the L. O. O. M. believes itself to be building the 'House of God.' One paragraph in the pamphlet alluded to reads: 'Thus the L. O. O. M., through Mooseheart,

is by its present religious culture of childhood and its preparation for the coming House of God moving the whole Order toward that "House not made with hands, eternal in the heavens," where shall be gathered all the various shades and grades of religious beliefs, hopes, worships, and practise.'

"This was enough for me. I remembered that Christ says: 'He that believeth not [in the Son] is condemned already,' and 'the wrath of God abideth on him.' I remembered that God expressly warns the believers in Christ not to be yoked together with unbelievers. The Moose Lodge evidently teaches the very opposite. According to the Moose, Jew and Gentile, believers and unbelievers, go to heaven. They all worship the one true God and are all God's children irrespective of their relation to Christ, the Savior. It is self-evident that the Moose does not believe in salvation by faith, but rather through works. Says John W. Ford, Supreme Dictator of the L. O. O. M. 1917—18, in a book, *The Loyal Order of Moose and Mooseheart,* on page 9: 'I wish to live here and now up to my highest and best, believing that this is the fittest preparation for a life to come.' That is the 'Credo' of the Moose. It became clear to me that the L. O. O. M. had a different conception of Christianity than that taught by the Bible. It has no room for Christ and His redemption in its ritual and philosophy; for: 'The Moose-lodge embraces in its membership too many representatives of every creed and phase of belief to commit itself to any distinctive interpretation of Christianity.'

"That was more than enough for me. An organization that has no room for Christ is no place for me. Then and there I took off my Moose-pin. I am through with the L. O. O. M., thank God!"

Mystic Shrine.

Albert C. Stevens, in his *Cyclopedia of Fraternities* (1907), calls the Shrine "a social and benevolent society with a ritual and history linked to Arabic traditions, in which Oriental mysticism, names, legends, and titles are freely employed." The ritual now in use is stated to be "a translation from the original Arabic" found "in the archives of the order, at Aleppo," whence it was brought, in 1860, to London by Rizk Allah Hassoon Effendee and later placed in the possession of Dr. Fleming, to whom jurisdiction over the order for America was given by the Arabic scholar named. In Arabia this ritual is known as the "Pillar of Society" and called the "Unwritten Law," in distinction from the Koran, or "Written Law." All of which may safely be relegated to the domain of fiction.

The jewel of the order is the crescent, generally made of the claws of the Bengal tiger, united at the bases with a gold setting. The sphinx is engraved on one side and a pyramid, urn, and star on the other. The emblem may also bear the date of the owner's initiation into the order and an Arabic motto *Kuwat wa Ghadab,* or Latin *Robur et Furor;* in English, "Strength and Fury." The crescent is usually suspended from a scimitar and holds a star pendent between its drooping horns.

This order, then, claims to have originated in Arabia. It is secret and closely affiliated with Freemasonry. Only Knights Templars (American Rite) and 32d-degree Masons (S. R.) are eligible to membership. The Mystic Shrine dates back to 1876. "Billy" Florence, an actor, and a few associates formed the first "Temple" in New York City, in that year.

When this "Mohammedan" order was first planted

in the United States, the "mother temple" was named after the chief Moslem sanctuary "Mecca," venerated because of the birth there of Mohammed. Later "temples" have been named "Medina," "Kaaba," "Al Koran," "Damascus," "Moslem," etc. Part of the flaming uniforms worn by members on parades is the Turkish fez, the mark, through Asia, Africa, and Europe, of subjection to Turkish dominion.

The Mystic Shrine in America is designated as a "charitable and social organization, devoted to the welfare of Freemasonry."

There are 155 "temples" of the Mystic Shrine in North America, with a total membership of 600,000.

The "Imperial Council" was organized in 1878 and is composed of four representatives from each "temple." This is the governing or law-making body of the entire family of "temples."

The ceremonies of the order have been published by the National Christian Association in *Mystic Shrine, Illustrated.* I quote the following from page 16: "By the existence of Allah and the creed of Mohammed, by the legendary sanctity of our Tabernacle at Mecca, we greet you, and in commemoration of the Arab's faith in purity and innocence we accept your answers as sincere, and you will now be permitted to proceed in the rites and ceremonies of the Mystic Shrine." The oaths are of the familiar bloodthirsty Masonic type. For instance: "In wilful violation whereof may I incur the fearful penalty of having my eyeballs pierced to the center with a three-edged blade, my feet flayed, and I be forced to walk the hot sands upon the sterile shores of the Red Sea until the flaming sun shall strike me with the livid plague; and may Allah, the god of Arab, Moslem, and Mohammedan, the god of our fathers, support me to the entire fulfilment of the same!"

IN MEMORIAM.

Passed within the Unseen Temple.
(Names of 74 deceased Shriners.)

There is no death! What seemed a pall
Was but a shadow over all.
Above there floats in heavenly space
God's angel, with a glowing face;
His wings of peace so calmly spread
To cover those that we call "dead!"
They, in the morning, fresh and bright,
Shall rise to newer, better sight;
They'll breathe with love's eternal breath
And sing, "Thank God, there is no death!"

Irem Temple, Wilkes-Barre, Pa.,
Annual Meeting, January 14, 1925.

The principal objections to the Mystic Shrine are: 1) Since membership in it presupposes membership in the Masonic order, our objections to Masonry apply to the Shrine. 2) Shriners represent the most extreme form of worldliness. A Christian cannot conform more absolutely to the world than in the company of Shriners. The Shrine, like Elkdom, stands for worldliness, a good time, the indulgence of fleshly lusts. The following reports of Shrine conventions are typical and could easily be multiplied.

"The following account of things that were done at the Shriners' meeting at Des Moines, Iowa, last year was sent us by a man whom we consider perfectly reliable and who had special opportunities for observation: —

"The Annual Conclave of the National Shrine Order was held in Des Moines, June 14 to 16, 1921.

"The citizens of this community made great preparations to welcome the gathering. It was announced through the daily papers that the Shriners would spend at least $3,000,000 here before they left. But the people were in for a rude awakening. Aside from the hotels and taxicab companies the trade in various lines

of business fell far below the regular amount usually received on those days of the week.

"But the financial disappointment was the smallest item to consider. The Shriners brought in hundreds of quarts of liquor, in plain violation of State and national laws. It is said that any Shriner could go to the basement of the two largest hotels and get all the liquor desired free of charge. As a result thousands of these men became more or less intoxicated, and Des Moines saw scenes of drunken debauchery on a scale that had never been witnessed before in the history of the city.

"No decent woman was free from insult on any of the main down-town business streets. Scores of women, young and old, married and single, were compelled to submit to degrading insults and humiliations of various kinds. Some were forced into automobiles and taken for long rides, even out into the country, to be brought home at all hours of the night to distracted husbands or parents. Others were forced to dance out in the middle of the streets. Dozens of women were seized and had ice water poured down the inside of their waists both in front and behind.

"Even while at their places of employment, women were not safe. Younker Brothers and other department stores were invaded, and the female employees were seized and carried out on the shoulders of Shriners, some of whom were gray-haired men. One young lady employed in Younker Brothers was forced to sit on a counter while her shoes and stockings were removed by maudlin Shriners. Hundreds of other girls were compelled to have their faces painted with rouge and then were kissed.

"Another favorite 'sport' of these Thirty-second degree Masons was to stop women with escorts on the

streets and order the escort to kiss his companion. In case of the man's refusal the woman was forcibly kissed by a number of half-drunken Shriners. One of them went around carrying a leg taken from a female store-window dummy, and his special delight was to approach women and make obscene remarks. Several others carried rolls of toilet-paper in their arms, calling out, 'Evening papers!' and throwing handfuls of the paper into the faces of women and girls. Other unmentionable acts were committed in the presence of crowds of respectable women.

"It may be asked, 'Why did not the police interfere?' There are at least two explanations. In the first place, they were practically powerless in the presence of 25,000 or more of these lodgemen. In one or two instances where individual policemen did try to protect women, they were instantly overpowered and carried a block or two away. In the second place, the police were given to understand that the Shriners were not to be interfered with, but were to be allowed to have a 'good time.'

"Nothing had taken place in Des Moines in years that so completely disgusted and angered the big majority of the decent people of the city."

"My idea in writing this article," so our friend states, "was to discourage Christian men from uniting with such an organization, as thousands of professed Christians have already done." He further says: "I am convinced that lodges, and especially Masons, are one of the greatest agencies for the spread of a Christless religion that we have in our country to-day. I never knew an active lodge-man who gave the least evidence of being spiritually minded." May God help His children to open their eyes and break off the unequal yoke that hangs so heavily on their necks! — *Gospel Message.*

Shriners Invade School for Girls.

"Breaking through locked doors and compelling girl students at the Florida State College for Women in Tallahassee to accompany them on automobile rides and to perform for their entertainment, Shriners at the state convention held in the capital city a week ago acted in a way described as disgraceful by Miss Nina E. McAdam, a Miami girl who was given a scholarship in the institution by the Pan-Hellenic Association of Miami. Miss McAdam writes her parents in this city, Mr. and Mrs. A. R. McAdam, that the Shriners broke their promise not to visit the college, as they did the year before, kidnapped President Conradi of the institution and several of the instructors, and then did about as they pleased at the school. Despite the cries of the girls they were chased around the campus and, when caught, forced to the ground and made to drink from a nursing-bottle.

"Miss McAdam's letter written last Sunday, is, in part, as follows: —

" 'If I've been complaining about lack of news, I haven't anything to say this time. Yesterday morning we had enough excitement to last a week. The explanation is the Shriners' convention. They came out here last year and busted up the school; so this year they had a conference with the faculty committee and agreed that, if the college would allow the girls to go to the parade in the morning and to the band concert (if they gave one) yesterday afternoon, they would not come out to the college at all. Well, yesterday morning about 11 o'clock, here came all the Shriners pouring into the building and playing and shouting to beat their own band. They went into all the classrooms and declared a holiday, and if the girls wouldn't leave, they just dragged them out by main force. They took Dr. Conradi and several of

the professors and just carried them and put them into cars and took them off. One teacher locked the door, and they took off the hinges. They certainly were rude and vulgar.

" 'They actually made some of the girls drink out of an old nursing-bottle of milk they had. They chased the girls and got them down on the ground and made them drink it. The girls kicked and cried and bit, but they couldn't help it. You see, they were all more or less drunk, and I guess they didn't know what they were doing.

" 'Two of them attempted to drag me from the library, but I made them take their hands off me, and I asked them what sort of gentlemen they considered themselves. I guess they thought I looked mad as well as husky, for my glance evidently pierced their befogged brains, and they let me alone. Then we locked the library.

" 'One tried to climb through the transom, but he couldn't quite make it. All day long they rode around here and grabbed up girls and made them ride with them. One tried to persuade me to get in, but I walked on like I didn't hear him.

" 'Most of the girls were thoroughly disgusted, for they acted so much like wild men; most of them over fifty, too. So last night the student-body met and decided to write them a letter, saying that we thought they overstepped the bounds of propriety and had damaged the dignity of the institution, etc. The head of the local shrine came out and said he hadn't known what happened. I don't know what will be done by way of apology, but I do know that my opinion of "the square-and compass men" has been considerably lowered.

" 'They did manage to get them off the campus by

chapel time. Of course, they came back later and stayed all afternoon.' " — *Miami* (Fla.) *Daily Metropolis,* February 26, 1921.

After all, while the Mason *plays* at Mohammedanism in the Shrine, as he *plays* at Christianity in the Knights Templars degree, the name of Allah is made to stand for the god who can be adored. One sample from our collection may suffice: —

IN MEMORIAM.

Passed to the Unseen Temple.

William C. Rogers,	June 8, 1921.
Cass C. Perrine,	June 11, 1921.
Inman I. Hall,	June 15, 1921.

Allah, glorious! Allah, good!
Now thy world is understood;
Now the long, long wonder ends;
Yet ye weep, my foolish friends,
While the man whom ye call dead
In unspoken bliss, instead,
Lives and loves you; lost, 'tis true,
For the light that shines for you;
But in the light ye cannot see
Of undisturbed felicity —
In a perfect paradise
And a life that never dies.

From the Arabic.

Ainad Temple Bulletin, East St. Louis, Ill., No. 50, July 1921.

TALL CEDARS OF LEBANON. — An unofficial side-degree for Blue Lodge (Third Degree Master) Masons, bearing a similar relation to the basic degrees as the Mystic Shrine does to the Thirty-second.

Mystic Workers of the World.

Extracts from ritual, supplied by W. J. Phillips of the National Christian Association, Chicago: —

Marshal to Candidate: "Before you can become a member of M. W. W., it will be necessary for you to

take a vow which will in no way conflict with your religious or political freedom."

Same: "Do you, upon your honor, promise that you will not reveal the secrets," etc.?

INITIATION CEREMONY.

Warder: "We have lessons to inculcate which are of import, and those candidates whose purposes are unworthy fall by the wayside."

Marshal: "We are now traveling the pathway emblematic of the road of Every-day Life. Around us are those engaged, etc., while the great majority seek the accumulation of wealth. We seek UNIVERSAL BROTHERHOOD." (Sympathy is sought from "Gold" and refused, when "Mystic Worker" appears, who says in part:)

"You seek neither Charity nor Mercy, but Justice. There is no Justice worth while except the Justice which begets brotherhood. Justice seeks no ownership, — it hopes only to serve, and it grows by serving. Through Justice only can we be made a brother to all that lives. That brotherhood, based on Justice, Love, Truth, is the aim of the progress of Man. Greater love hath no man than this, that he live his life for humanity. Work, seek Justice, and remember: —

"The crest and crowning of all good, Life's final star, is brotherhood, for it will bring again to earth Her long-lost Poesy and Mirth, Will send new light on every face A kingly power upon the race, And till it come, we men are slaves And travel downward to the dust of graves. Come, clear the way, then, clear the way! Blind creeds and kings have had their day. Break the dead branches from the path, Our hope is in the aftermath. Our hope is in heroic men, Star-led to build

the world again. To this event all ages run; Make way for brotherhood, make way for man!"

Hope: "Love is vital, love is creative. Love begets brotherhood, discovers justice. Thus love seeks to break the chains which enslave to lust and greed. Only one chain is made by love: The links of which bind men into universal brotherhood."

"Seek to do justly. — Work as brethren."

Truth: "To find Justice, you will have to assume a sacred obligation, receive the secret work that you may make yourself known," etc. (Removes hoodwink.)

Obligation: "I do most solemnly promise and affirm — that I will never unlawfully reveal any of the secret work —" (signs and passes). (The secret work is here given in code.) "I also promise that I will uphold the constitution," etc. "I further promise that I will not knowingly wrong this order," etc.

Justice: "Straightway" (after Hope, Love, and Truth had instructed you) "the hoodwink of ignorance was removed, and enlightenment showed you the possibilities of humanity and the way to Justice. You ask of the Brotherhood of Mystic Workers of the World protection, love, justice. *SEE THAT YOU RENDER THE SAME TO ALL YOUR BRETHREN.* [Italics in Ritual.] — — He is of the brotherhood of the Just."

The Ritual also provides a short form of initiation, which may be used "if desired, where the lodge has no initiatory team, or on any other occasion if the long form is inconvenient." This short form contains only the obligation, which is the same as in the long form, giving five "promises" and instruction on passwords, etc.

INSTALLATION.

Installing Officer to Monitor: "It will be your further duty to impart to candidates the secret work of

the Order; and it is your duty to know well the work and to commit it to memory, that the lessons taught thereby may be more impressive."

Funeral Services.

To be used at the house in case there are no religious services.

"The sad token of the dissolution of the soul from this earthly tabernacle is again before us, — etc., etc. Every kind word or act will come rushing back upon your memories and be treasured up in your hearts as sacred mementoes upon which your minds will love to dwell. — This stern, hard battle of life has been nobly fought, the victory gained, and now he has gone to his rest. We are only placed here on a short probation and when the Supreme Master of the Universe sees fit, He calls us . . . to that perfect celestial sphere where all is peace and happiness. We find, when searching that Divine Light, the gift of God to poor humanity; when speaking of Celestical and Terrestrial bodies: 1 Cor. 15, 40 b. 42 b—49; 54 b. 55."

Ode: "There is no death. The stars go down to rise upon some fairer shore And bright in heaven's jeweled crown they shine forevermore," etc.

Funeral Services at the Grave: "The lamp of his existence has gone out, and he is now in his eternal home. . . . Earth to earth, etc., there to remain until the trumpet shall sound on the resurrection morning. May thy good works and deeds remain with us, be ever green, and be as sweet to us as the incense and perfume of these flowers we now spread o'er thee." "We from this terrestrial globe shall fly To a celestial globe beyond the sky; So let the heart be glad and dry the tear; *OUR WORTHY LIVES IN HEAVEN'S BRIGHT SPHERE.* Our Worthy is not dead, but lives beyond the cold and silent tomb. The immortal part of his

being has passed to that Supreme Lodge above, where we all in time expect to meet."

"Our Worthy who has passed to his eternal home was always true to the tenets of our Order. His good qualities cannot be covered with Mother earth. — And you, who are most sadly afflicted by the loss, we can only point to Him who doeth all things well. — Our Worthy has passed over the dark river and joined the vast majority in that bright eternal home."

National Grange.

The National Grange was founded in 1867 for men and women of the farm. It has a ritual of pronounced lodge character. Four degrees are conferred in subordinate granges. In the first degree the man and woman novitiates typify, respectively, Labor and Maid; in the second, Cultivator and Shepherdess; in the third, Harvester and Gleaner, and in the fourth, Husbandman and Matron. District or County Granges are established in the fifth, or Pomona, degree, which have charge of the education and business interests of the order. State Granges confer the fifth, or Pomona, degree — that of Faith — and consist of Masters and Past Masters of subordinate Granges; of their wives, who are Matrons; and of fourth-degree members, who shall be elected representatives. State Granges may also confer the sixth, or Flora, degree — that of Hope — on members who have attained the degree of Pomona. The National Grange works in the sixth degree and is composed of Masters and Past Masters of State Granges and their wives who have taken the Pomona degree, and of the members of the Executive Committee of the National Grange. The seventh degree, Ceres, or that of Charity, is conferred in the National Grange and carries with it

honorary membership in that body. This degree "has charge of the secret work of the Order" and is the court of impeachment of officers of the National Grange.

Dr. Preuss says in his *Dictionary of Secret and Other Societies:* "The National Grange has an elaborate ritual with seven degrees. The 'secret work' is in control of the members of the seventh degree, who are headed by a 'high priest.' The constitution and ritual of the Grange have been reprinted by Ezra A. Cook under the title, *Exposition of the Grange;* Chicago, 1891." (p. 302.) He quotes: "In ancient mythology, even among the heathen, where a charm was needed to make divinity perfect, they invariably chose the type of woman. We see this in Ceres, the goddess who presided over the golden grain; in Flora, the goddess of flowers; and in Pomona, presiding over fruit. Fortune, Fortitude, Truth, Fidelity, Friendship, all prominent deities, were given to the female form; therefore let me urge you to remember the high position assigned your sex, and that you walk worthily in it." "Ceres, Flora, and Pomona are chosen by the organizers of this counterfeit worship, as examples of 'the high position assigned' to the female sex, with no mention of Mary and the pious women who were first at the tomb of our resurrected Lord."

Independent Order of Odd-Fellows.

Odd-Fellowship, having been founded, most probably, in the latter part of the eighteenth century in England, was introduced into the United States in 1819 by Thos. Wildey, who with four other Englishmen organized Washington Lodge No. 1, in Baltimore, Md., to work according to the usages of the London or Union Order of Odd-Fellowship. The growth of the order was rather slow and uncertain during the first years of its

existence in this country, but later on, and especially in the last decades of the past century, it grew very rapidly. The first Grand Lodge was constituted 1821, Thos. Wildey being the first Grand Master. In 1825 the first Grand Lodge of Odd-Fellows of the United States was established, and Thos. Wildey was installed as its first Grand Sire. In 1843 the Grand Lodge of the United States severed its connections with the Manchester Unity of Odd-Fellows in England, with which it had become affiliated. Since that time the order has been independent. In 1879 the title of the Grand Lodge was altered to that of the Sovereign Grand Lodge, Independent Order of Odd-Fellows, United States of America. The order has a considerable membership also in foreign countries. For 1921 the following figures are given: Subordinate lodges, 17,165; subordinate encampments, 3,500; total membership, 2,570,735.

Odd-Fellowship proper consists, since 1880, of four degrees: the Initiatory, or White, degree; the degree of Friendship, or Pink degree; the degree of Love, or Blue degree; the degree of Truth, or Scarlet degree. "The presiding officer of the Lodge is called the Noble Grand, and former presiding officials are Past Grands, on whom is conferred the Grand Lodge degree. Past Grands as well as Noble Grands represent lodges in Grand (State) Lodges, and the Grand Lodges, in turn, send presiding and past presiding officers, Grand Masters and Past Grand Masters, who receive the Royal Purple degree in the Encampment, as delegates to the Sovereign Grand Lodge, the presiding officer of which must have been a Grand Master and is called the Grand Sire." (*Stevens's Cyclopedia.*)

There are also so-called superior degrees, which are conferred in Encampments, under the direction of Grand

(State) Encampments, which, again, are subordinate to the Sovereign Grand Lodge of the United States. There are three Encampment degrees — the Patriarchal, Golden Rule, and Royal Purple. The order has a military branch, called the Patriarchs Militant, with three degrees, somewhat resembling the Masonic Knights Templars.

The order is a secret organization, each member being obligated on his word of honor to secrecy and to obedience to all the laws and regulations of their lodges and the Grand Lodge.

There is no doubt that the Odd-Fellows lodge is an order of a distinctly religious character. "The order as founded by Brother Wildey was simply a humane institution. Its main objects were to relieve the brethren, to bury the dead, and to care for the widow and orphan. But gradually there was infused into its lectures and charges much moral and (unsectarian) religious instruction; and at each revision these principles were increased and deepened and strengthened until its beneficial and relief measures, from being ends, had become means to a higher and greater end, to improve and elevate the character of man, to imbue him with his capability of conceptions for good, to enlighten his mind, to enlarge his sphere of affections, and thus to lead him to the cultivation of the true fraternal relations designed by the great Author of his being." Grosh, *Manual*, p. 34. (Grosh is the highest authority in Odd-Fellowship.)

Again we find in the same *Manual* (p. 90): "What regeneration by the Word of Truth is in religion initiation is in Odd-Fellowship." "May your initiation and consequent practise aid in releasing you from all blindness of moral vision, set you free from the fetters of ignorance and error, and bring you from death in

selfishness into a life of active benevolence and virtue!" (p. 98.)

The object of the Order is "to lead man to a true appreciation of his whole duty, whether to God, himself, or to his brotherman" (Grosh, p. 34). Christianity hardly claims more. And there is a distinct substitution of the order for the church in the following: "Odd-Fellowship is a miniature representation by a chosen few of that fraternity which God has instituted among men. Few are those who would represent it; the great principle is wide enough for all. On the broad platform of brotherhood all nations, parties, and sects can meet and freely mingle in offices of needed kindness and mutual well-doing. Fraternity, therefore, is the corner-stone on which our forefathers based our order. Fraternity is the family of mankind illustrated in our family, the lodge, and the order. As all men have God for their Father, all are brethren." (Grosh's *Manual*, p. 99.)

In spite of these and many similar declarations of universal brotherhood the Odd-Fellows exclude from their lodges (the so-called illustrations of the fraternity of mankind!) the defenseless, the poor, the afflicted, and the weak; namely, all women, all persons except free white Caucasian males; and from these again they exclude all afflicted with chronic diseases, the deaf, and the blind, all others that on account of their poverty cannot pay their dues, or who on account of the enmity of three members of the lodge cannot secure a clean ballot.

Though the order makes frequent use of Biblical allusions in its prayers and of Biblical material in its various ceremonies, it certainly does not confess the religion of the Bible, but the Christless religion of the English Deists. Their god is not the Triune God, but a "Supreme Being," a man-made idol. Salvation is not

by faith in Christ, but by works, by a good, moral life, through the lodge. In the initiation ceremony of the first degree the following prayer is offered to the "Almighty and Supreme Ruler of Heaven and Earth" in behalf of the candidate: "As in the presence of these witnesses he assumes the obligations of this brotherhood, may he also here consecrate himself to Thy service and to the cause of humanity! Create in him a generous, self-sacrificing spirit. May the helpless, the widow, and the fatherless never appeal to him in vain! May friendship, love, and truth be not unmeaning words upon his lips, but the sentiment of his heart and the practise of his life! May he live Thy Law, the Law which commands us to do unto others as we would that they should do unto us. And when, after a life well spent on earth, he shall pass through the valley of the shadow of death and cross the silent river to join the loved ones gone before, may he meet Thee, his Father, and hear the welcome plaudit: Well done, good and faithful servant, enter into the joy of thy Lord." (*Rit.*, p. 64.)

In the third degree, the "Degree of Truth," the special lesson is given in a number of symbols, among them the Bible. Of this symbol the "High Priest" of the third degree gives the following explanation: "The Bible is an exhaustless fountain of Truth, the storehouse from which all our principles are derived. Guided by its instructions, we may approximate that golden age when the fetters of prejudice will be broken, the shackles of mental and moral bondage will fall off, and man, redeemed and disenthralled from slavish life of the passion, will assert his high birthright and own the ties which bind him in universal consanguinity with his brother man." (*Rit.*, p. 154.)

Nevertheless, the lodge denies the most important

truth of Scripture, that we become acceptable before God through the blood of Christ, through faith in Him alone. The chaplain adds: "The adopted symbols of Odd-Fellowship constitute a universal language, understood throughout the globe as an admonition to mankind everywhere and at all times, to speak and act the truth, and to live a righteous life. An observance of the lessons they teach will guide our hands, our hearts, and our speech in the consistency of a sincere and upright nature." (*Rit.*, p. 155.)

"All sit together as brothers, in harmony and love. The descendants of Abraham and the followers of the Crescent are commingled with those of the Cross as one happy family, knowing no diversity of faith or creed, and a calm repose has come upon the elements of strife." (*Rit.*, p. 236.)

The religious character of the order is prominent throughout the ritual. To give to the order a character as sacred as possible, they have taken the most of its rites and ceremonies from those which have at one time or other belonged to the Church of God. In speaking of those who belong to the order of Odd-Fellows, in common with other secret societies, the author of the *Manual* says, page 96: "An investigation would show us that these rites and ceremonies were originally of a religious character, copied, in the first instance, from a divine institution." In accordance with this statement they have introduced into their system of emblems "the lamb," the "rod of Moses," the "brazen serpent," "Aaron's budded rod," "the breastplate," "the tables of the Law," "the altar of incense," "the Ark of the Covenant," with the cherubim overshadowing the mercy-seat, etc., etc. The first verse of Ps. 122 plainly expresses the excellence of the Church of God: "I was

glad when they said unto me, Let us go into the house of the Lord." Yet this is the psalm which is recited by Odd-Fellows upon the occasion of the dedication of their halls and lodges! The *Manual* (p. 285 f.), in agreement with the ritual as quoted above, tells us that the members of this order "have left their prejudices at the door and mingle in one circle of brotherhood, harmony, and love. The descendants of Abraham, the divers followers of Jesus, the Pariahs of the stricter sects, here gather round the same altar, as one family, manifesting no differences of creed or worship." No Odd-Fellow, as such, can pray in the name of Jesus. If a believer in Jesus, he has to "leave" his faith, as one of his "prejudices," at the door and "mingle" with Jews and Pariahs "in one circle of brotherhood, harmony, and love" and with them "gather round the same altar as one family." Here is a minister of the Gospel. The name of Jesus is upon his lips as he prays in the closet, in the family, in the sanctuary, and on every public occasion. He goes into the lodge-room; he is called upon, as the mouth of the society, to address the Ruler of the universe. And yet he dare not ask any one of the blessings which he invokes in the name of this only Mediator between God and man — in the name of Him who has said: "No man cometh unto the Father but by Me," and: "Whatsoever ye ask in My name, believing, ye shall receive."

Like all lodges, the Odd-Fellows assert that the principal purpose of their order is benevolence. That the exercise of its professed charity is in conflict with the injunctions of Scripture in reference to those who are to be the objects of our benevolence can easily be shown. The Apostle Paul says in Gal. 6, 10: "As we have opportunity, let us do good unto all men, especially to

them that are of the household of faith." Here we are, in the plainest manner, directed to make "the household of faith" the first and chief objects of our beneficence. If now you refer to page 276 of the *Manual,* you will find that the author, in addressing the members of the Patriarchal degree, says, "You brother Patriarchs, let *them especially* share your sympathy and experience your aid." Yet even so, the I. O. O. F. benevolence is well paid for. There are initiation-fees, annual dues, fees for certificates, fines, traveling expenses of officers, dues to the Grand Lodge, more fines and forfeits, per diem allowances to officers, salaries — an expensive order even if it has no insurance. Its claim to the character of a benevolent society is a sham.

The Odd-Fellow who has paid all his fees, dues, assessments, fines, and forfeits inevitably goes to heaven. When he dies, death is not "the wages of sin," but the result of what is called "the fixed law of being, which dedicates all that is mortal to decay and death." Thereafter the glad reunion in the Grand Lodge above. At the grave the choir sings (*Manual,* p. 374) : —

> Though in the Grand Lodge above
> We remember thee in love,
> Yet our lodge has lost thee here —
> 'Tis for this we shed the tear.

The Odd-Fellows are a typical lodge and are representative of the lodge-religion, with its idol-worship and works of righteousness, as much as the Masonic Order. The *Manual* explicitly says, page 129, that men of all creeds, whether Christians, Jews, or Mohammedans, are to be united in a universal brotherhood. There is no mention of the name of Jesus Christ in any of the prayers. The very fact that men of all religious beliefs are here expected to pray together is contrary to the divine command, Rom. 16, 17. Under "Qualifica-

tions for Membership" only "belief in a Supreme Being" is demanded, p. 320. See also *English District Report*, 1919, p. 32f. Stevens's *Cyclopedia of Fraternities* says, p. 255: "The Jew, therefore, the Mohammedan, and the Christian are alike eligible to membership." Concerning all who die in the lodge the words sung in the dirge are plain: —

> Here to the guest we bring
> Seraphs of celestial wing;
> To our fun'ral altar come,
> Waft our friend and brother home.
> (*Odd-Fellows' Manual*, Appendix, p. 122.)

The following information is quoted by Preuss from the *New Odd-Fellows' Manual*, by the Rev. A. B. Grosh (New York: Maynard, Merrill & Co., 1895), a book which has been repeatedly (in 1852, 1867, 1871, and 1879) endorsed by the Grand Lodge of Odd-Fellows of the United States and is regarded as "a standard work of the order." The references are to the pages of this *Manual*, edition of 1895.

"Religious instruction" is given, page 39. — "We have a religious test," p. 364. — "We use forms of worship." page 364. — "We frequently read valuable lessons from that sacred volume" (the Bible), page 364. — "We draw from it [the Bible] our moral code and the peculiar instruction which unfolds our obligation to God and our brother man," page 364. — "No lodge or encampment can be legally opened without the presence of a Bible," page 364. — "Odd-Fellowship was founded on great religious principles," page 348. — "Odd-Fellowship is based on a religious principle or doctrine," page 372. — "It is founded on great principles — the Fatherhood of God and the brotherhood of man," page 380. — "Odd-Fellowship is a miniature representation, among a chosen few, of that fraternity

which God has instituted among men," page 109. (Preuss, *Dictionary, s. v.* "Odd-Fellows.")

The following letter by an Odd-Fellow is reprinted exactly as written, also as to spelling: —

Keystone, Iowa, January 19, 1921.

Prof. Theo. Graebner
St. Louis, Mo.

DEAR SIR: —

In my recent visit to relations I have read the *Lutheran Witness,* dated January 4, 1921. I found therein an article written by you especially against Masonry, but really against all the different Lodges. I am not a Mason, but an Odd Fellow. Still I feel, that you not only hit the Mason Lodge, but also all the other secret societies. I am trying to be a real Odd Fellow and therefore feel it to be my duty, to write a few words to you.

1. You say "The Lodges reject Jesus Christ."

I must answer: *"They do not."* Why? Because a person cannot become a member, if he does not believe in a Ruler of the Universe. Who is this ruler if not God? And if they believe in God, they also believe in Jesus Christ, for all three God the Father, the Son and the Holy Ghost are combined in one Person.

"2. You say: "Specifically Christian utterances are out of place in the Lodge."

I must answer: *"They are not."* Why? Because the answer in number 1 gives allready the reason.

3. You say: "The Lodges believe in salvation by human merit."

I must answer: "They do not." Why? Because God surely want us to do good, even if he want us to believe, that his Son alone saved us from eternal dead. But how about the heathen, that have never heard of

Christ? That surly is not their fault. And are they going straight to hell? I think not, for if this should be true, then God would not be just. And you surly believe he is. If a person tries his best, to live up to his religion, he certainly will go into eternal life.

4. You say: "The Lodges have a heathenish religion."

I must answer: "They have not." Why? Because the foregoing three points should have made it clear and plain. As far as religion is concerned, it is not the purpose of the Lodges, to preach and teach it, so that the members may be saved, because that is the duty of the different Churches. The Lodges only try to help their members in their earthly life.

This, I think, should clear up the real relation between the Lodge and the Church.

Very truly yours,

M. Reitz.

Statement of Mr. Henry Berns, Milwaukee, Wis., in *Walther League Messenger*, No. 32, p. 206: —

"I was a young man, just starting in business in the city. I was asked to join the Odd-Fellows. I joined, like most others, without first investigating the principles of the order. But it did not take me long to find out that I had gotten into the wrong pew.

"The horse-play to which a candidate is subjected, was in itself disgusting. But there were other matters which went against my grain as a Christian. The chaplain offered up prayers, even the Lord's Prayer, and as I looked about and saw men of all religious persuasions, even Jews, I felt a bit uneasy. The question came to me: 'To whom are we praying anyhow?' There was no mention of Jesus' name in the prayers offered there, and I have since learned that this was not

accidental. The Grand Lodge has officially decided that 'it is inexpedient, unwise, and unlawful for a chaplain to commence or finish his prayer in the name of Christ.' Evidently, the God of Odd-Fellowship is not the Triune God, and so their prayers are idolatrous.

"Another thing that grated on my nerves was the fact that the Bible was read in the lodge-meetings. That seemed altogether out of place. It impressed me as hollow mockery. I found, too, that they use the Bible just as the devil uses it. They read such passages as suit them and omit the rest. Never once do they cite a text which teaches that Jesus is the Son of God or that He died for the sins of man. They cut the very heart out of the Bible.

"Naturally, I was to accept all the members as my brothers. 'God,' they said, 'is the Father of all men, and so we all are brothers.' Now, a person who rejects Jesus Christ is not a child of God, but a child of the devil. I knew that many in that lodge did reject Jesus Christ, and I did not relish the idea of being a brother to them. I remembered that God had forbidden us 'to be unequally yoked together with unbelievers,' and that He has commanded us to 'come out from among them and to be separate.'

"There were other matters that I did not like. The high-sounding titles of the officers, the reverence, not to say subserviency, one had to show them, the fact that the secret lodge is a constant menace to our democratic form of government, and may often defeat the ends of justice, — all these facts turned me against the whole system.

"To top the climax, I found that the Odd-Fellows taught salvation by works. They claim to have the 'remedy for all social and moral evils that afflict the

race.' Yet they refuse to have anything to do with the Savior, who alone can effect a cure for sin. They tell their members to live by the Golden Rule, and then they will go to heaven. In fact, they send all their members to heaven, to the Grand Lodge Above, whether they believed in Christ or not. And that is rank heathenism. I can understand how Jews and Unitarians and others like them can take a prominent part in the Odd-Fellow lodge, but it is a mystery to me how a professed Christian can remain a member of such an organization.

"I decided that I had had enough of the lodge."

Orangemen.

The various societies of Orangemen (Orange Institution, Orange Association) derive their existence from a British political secret society organized in 1795 in Ireland, to which only Protestants were eligible. It is an anti-Catholic lodge and derives its name from William III, Prince of Orange, who led European Protestantism against James II at the battle of the Boyne. In the United States, the only country other than the British Empire in which the organization has an existence, its objects are "to promote civil and religious liberty and loyalty to the United States."

While it does not come under the head of anti-christian associations, since its basis is professedly Protestant and Christian, nor under the head of oath-bound societies, as it does not appear that the "obligation" takes the form of an oath (although this point is not clearly established), yet its worship is plainly unionistic, and mainly on this account and on account of its secrecy (*Constitution and Laws,* p. 74, paragraph 174; 134, section 72), we ought to warn our people against joining the order. Its unionism consists in the religious worship, which is evidently part of its work, and in

which all Protestants, regardless of religious convictions, are expected to unite. The Association is anti-catholic. Romanism cannot successfully be fought by carnal weapons, and certainly not by methods which compromise our stand on religious fellowship.

The Loyal Orange Association of British America, in its *Constitution and Laws,* announces the following "Qualifications Essential for Membership": "An applicant for admission should have a sincere love and veneration for his Almighty Maker, productive of those lively and happy fruits — righteousness and obedience to His commands; a firm and steadfast faith in the Savior of the world, convinced that He is the only Mediator between the sinful creature and an offended Creator. His disposition should be humane and compassionate and his behavior kind and conciliatory; he should be an enemy to savage brutality and every species of unchristian conduct; a lover of rational and improving society; faithfully regarding the Protestant religion and sincerely desirous of propagating its precepts, *i. e.,* charity and good will to all men; zealous in promoting the honor, happiness, and prosperity of his King and country; heartily desirous of success in those pursuits, yet convinced that God alone can grant them. He should have a hatred of cursing and swearing and of taking the name of God in vain; he should use all opportunities of discouraging them among his brethren and shun the society of all persons addicted to those shameful practises. Prudence should guide all his actions, temperance, sobriety, and honesty direct his conduct; and the laudable objects of the Association to be the motives of his endeavors."

The Grand Chaplain. "The Grand Chaplain shall conduct the religious services of the Grand Lodge." (pp. 25. 20.)

Powers and Duties of Primary Lodge Officers. — The Chaplain. "The Chaplain shall conduct the religious services." (p. 50.)

Secrecy. — "Any member who shall divulge or communicate any matter or proceeding had or transpired in open lodge to any person not a member of the Association, without the sanction of the lodge or the Master, given in writing, shall be deemed guilty of a violation of his obligation and shall be suspended or expelled." (p. 74.) "It is not proper to read the obligation to a candidate previous to his admission to the lodge-room for initiation." (p. 134.)

Order of Owls.

A prospectus of the Owls says concerning the purposes of the order that, while it has a "beautiful ritual," it has "no religious observances." The following principles are announced: "The Order of Owls is a four-degree secret society of good fellows, who believe in love, laughter, and the Kingdom of Heaven on Earth. It does not believe in postponing one's enjoyments until death." There is more of the same kind about "optimism" and "the kindly hand," and there being "a lot of good in the worst of us," etc.

The Owls is an insurance order, but it pays only small amounts. Its main appeal is its sick-benefit arrangement and its social gathering. A folder says: "It's the outgrowth of the best, the result of the evolution of hearts. It has become a great society of men who love, laugh, and enjoy life as it flies, who help the sick, bury the dead, brighten dark moments, light up gloomy places. Some are not Saints." Headquarters of the Order of Owls are at South Bend, Ind.

In 1921 I received from Rev. H. Holle, of South Bend an *Owl Catechism,* which emanates directly from

the office of Jno. W. Talbot in South Bend (of whom more hereafter). From this *Catechism* it is plain that the Owls is a secret order with a ritual which includes the offices of a chaplain.

Article 22 of the constitution of the Order provides that "the secret work and laws of this Order shall be ordained and promulgated by the Supreme President." (*Owl Catechism*, p. 13.) "I have placed in the hands of the Supreme Secretary of the Order complete rituals of the first, second, third, and fourth degrees. These rituals are not to be made known to any person or persons except to those who properly take the degrees." (p. 15.)

On page 32 of the *Catechism* there are references to grips, passwords, and "ritualistic lectures"; but the claim is made that there are no prayers or other "religious features." However, one of its objects is to advance its members "morally" (p. 60), and headquarters as well as local branches have an official "Invocator." (pp. 63. 64.)

The originator and president of the Owls came into unenviable prominence in 1921, when he was accused in court by a nurse in the Owls' hospital of actions of "such unspeakable vileness and moral debauchery that even old *habitues* of the court were shocked." The newspaper correspondents referred to "page after page of satanical evidence," and the letters which Mr. Talbot had written to the nurse were "covered with sensuality, bestiality, degeneracy, and immorality." Talbot was sentenced to a fine of $5,000 and five years in the federal penitentiary at Leavenworth. It was the second time that he was before the same judge for a similar offense.

The misconduct of its president cannot be charged against the Order. However, the claim of "moral" pur-

poses made in Mr. Talbot's literature and his boast that "Owls do good, speak kindly, shake hands warmly, and *respect and honor their women,*" *is* typical of the hypocrisy of lodgery.

Protected Home Circle.

This fraternal beneficiary order was founded at Sharon, Pa., in 1886, by prominent members of the Equitable Aid Union, the National Union, and the Independent Order of Odd-Fellows. It admits men and women on equal terms and has a Junior Circle Degree. The Purpose of the Protected Home Circle is "to provide for its members pure social enjoyment, education, and fellowship and to protect the home by one of the best and safest plans of insurance and protection that has ever been devised." "It is the first fraternal beneficiary society admitting both men and women and operated upon a rated monthly payment and the accumulation of a reserve fund. . . ."

Its emblem is an eagle. "Like the care-free young eagle in the nest, so the inmates of a home protected by this great and well-managed order may banish care and face the future with a sense of security and repose."

The colors of the P. H. C. are red (charity), white (purity), and blue (honesty).

Its religion "is non-sectarian, being founded upon Purity, Honesty, and Charity — a platform broad enough for all mankind to stand upon." "Its ceremonies are instructive, dignified, and impressive, teaching loyalty to the Home, to God, and to Country."

The oath required of the initiate is the following: "I do most solemnly promise to honor and obey all the laws and usages of the Protected Home Circle now in force or that may hereafter be adopted, and never to reveal any

of the secret work or business of the Order. I will not wrong or defraud the Order or any member thereof nor permit them to be wronged if I can prevent it. I will not knowingly recommend for membership any one of unsound health or of intemperate or immoral habits, nor will I oppose the admission of any one solely for personal reasons. I will help and assist all worthy members when in need in so far as I can, without detriment to myself or family. I will strive to lead a pure, temperate, and honest life and will use every reasonable effort to promote the growth and interest of the Protected Home Circle. Should I violate this solemn obligation, I hereby consent to be expelled from the Order. So help me God and keep me steadfast!"

The prayer which follows the taking of the oath is as follows: "Almighty God, we pray that Thou wilt help these friends who have just assumed a very solemn obligation. May we all be blessed in this service and enabled to fulfil our vows! Let Thy blessing, we beseech Thee, rest upon our beloved Order, and may we all, in our vocation and ministry, serve Thee, so that true fellowship may bind us closely to one another, and to Thee shall be the praise forevermore! Amen."

The order uses certain portions of the Bible for the foundation of its ritual.

Masonic influences are found in their balloting with white and black balls, hoodwinking the initiates, in the introduction of King Solomon, and in a modified "shock of enlightenment."

Improved Order of Red Men.

This lodge bases its ritual upon the traditions and customs of the American Indians. The names of officials are Indian, and its methods of expression are Indian words and figures of speech. Its claim of connection

with the political secret society of Colonial days can be safely relegated to the domain of fable. The probable year of its birth is 1834. According to Albert C. Stevens, the Order of Red Men "seeks to elevate the character, relieve the misfortunes, and add to the happiness of its novitiates. From the nature of its ceremonials, nomenclature, and legends it ranks an acknowledged conservator of the history, customs, and virtues of the aboriginal Americans." (?!) Local organizations are designated Tribes; these are subordinate to Great (State) Councils and the latter to the Great Council of the United States, which is the supreme body. The ceremonials of Tribes are divided into the Degrees of Adoption and the Hunter's, Warrior's, and Chief's degrees. A few additional honorary degrees or grades are attainable by those who have filled executive positions in Tribes and Great Councils, in addition to which there is the Beneficiary Degree, the Chieftain's League, described as the Uniformed Rank, and the degree of Pocahontas, designed for women, but to which members who have received the Chief's Degree are also eligible. Candidates for the Improved Order of Red Men must be white citizens of the United States, twenty-one years of age, of "good moral character," of sound health, and must have a "belief in the existence of a Great Spirit, in whom all power exists."

Dr. Preuss says *s. v.* "Red Men": —

"This order claims to be 'the oldest secret society of purely American origin in existence.' Its government is modeled on the lines of Odd-Fellowship, and it, too, 'has cut its cloth, but to a more limited extent, after Masonic patterns.' (*Cyclopedia of Fraternities,* 2d ed., p. 238.)

"The 'Chief's Degree' 'illustrates the religious ceremonies of these primitive men, they being firm believers

in the Great Spirit, their beautiful legends showing unbounded faith in a future life and the immortality of the soul.' "

So it is religious.

In its use of degrees, of emblems and ceremonies, oaths and dramatics, and by its claims of religion and morality, the Red Men plainly reflect their Masonic origin. By the simple recipe of translating the Hiram Abiff story of the Third Degree into Choctaw we get the Red Men's ritual. Here is one of the prayers: —

"O Thou Great Spirit of the Universe, good and powerful as Thou art, whose power is displayed in the splendor of the sun, the glories of the night, the foliage of the forest, the roaring of the rivers and great waters of the deep, look down from Thy majestic throne of grace and shed Thy bounties upon all true Red Men. Do Thou, Great Spirit, inspire each Red Man's breast with that holy courage which will teach him to paddle his canoe safely to 'that undiscovered country from whose bourne no traveler returns.' " (*Ritual*, published by National Christian Ass'n, p. 17.)

The lodge-god is now the Great Spirit, as in Cooper's novels: —

"Do you believe in the existence of a Great Spirit, in whose hands all power doth exist?" (p. 23.)

A prayer from the Chief's Degree: —

O Thou Great Spirit, bless every heart sincere
In freedom's cause. Bless our fraternal band.
In friendship may it stand. Extend it through the land
By Thy almighty power.
Oh, let Thy sacred fire descend. Inspire
Our brother's heart with truth, sincerity,
Benevolence, and charity, — the sacred mystery
Of every Red Man's love. (p. 83.)

For the closing ceremony the tribal deity is addressed as follows: —

"O Thou Great Spirit! We acknowledge Thy wisdom and goodness toward the Red Men of our Tribe. We ask Thee to watch over us during the slumbers of the night and while following the hunt. Guard us from all harm, succor the distressed, feed the hungry, and clothe the poor. Do Thou, Great Spirit, impress upon each Red Man's heart to bear patiently the lot assigned him on earth, so that, when he is called from the hunting-grounds of his fathers, he may meet the shaft of death with unwavering courage and feel assured that Thou wilt sustain him through the 'dark valley of the shadow of death.' Hear us, O Great Spirit!

"Brothers — Hear us, O Great Spirit!" (p. 60.)

There is murder play, much as in the Master's Degree of the Blue Lodge. The officers of the order are the leaders in the attack on the candidate. Page 30 of the *Ritual,* the Senior Sagamore "rushes at him with uplifted knife, but is intercepted by the Junior, who says, 'Hold, Senior! Our Warriors and Braves have decided that the captive shall be tortured at the stake.' " "Prepare your keenest and brightest scalping-knives and your weightiest war clubs! Our brave Junior Sagamore will superintend the execution," announces this same officer, while this brave (?) Junior Sagamore at once orders: "Warriors, prepare for the execution! Braves, make ready and pile high the fagots!" Thus these officers glorify the meanest trait of the savage — cruelty to the helpless, not true courage. It has been justly remarked: If this be the "Improved Order of the Red Men," what must the unimproved order be?

Royal Arcanum.

One of the largest fraternal mutual assessment, beneficiary, and benevolent secret societies in the United States is the Royal Arcanum, founded in 1877. The

title of the society suggests a "royal secret," and the secret is declared to be the method by which to obtain "fraternal society 'protection' at less cost than old-line insurance companies furnish it." The Supreme Council has charge of the Widows' and Orphans' Benefit Fund, as the life insurance fund is called, which is collected by, and paid out on order of, subordinate Councils. The chief emblem includes a royal crown within a circle, on the circumference of which are ten small Maltese crosses without notches. The motto of the Order is "Mercy, Virtue, and Charity," which is mystically referred to "in a manner known only to members."

Members take the following "obligation": —

"In the presence of Almighty God and these witnesses I do, of my own free will and accord, most solemnly promise that I will strictly comply with all laws, rules, and usages of this fraternity established by the Supreme Council of the Royal Arcanum. I will hold allegiance to said Supreme Council and be loyal thereto as the supreme authority of the entire Order. I will obey all orders emanating from the Supreme Council or Grand Councils, or from the Subordinate Council of which I am a member, so long as they do not conflict with my civil or religious liberty. I will not defraud or wrong any department of this Order or any member thereof, or suffer it to be done by others if in my power to prevent. I will never introduce anything of a political or sectarian character at any meeting of, or in any way bring reproach upon, this Order. I will forever keep secret all that may transpire during my initiation and will never improperly communicate to any person any of the words, signs, or tokens; and should I be expelled from or leave, the Order, I will consider this obligation as binding out of it as it is in it.

I will assist a distressed brother or his family when in distress, as far as it is in my power, without material injury to myself and family. I will answer all proper signs of the fraternity and use all proper means to protect a brother from defamation. And should I violate this my solemn promise, I hereby consent to be expelled from this fraternity; and may God aid me to keep and perform all of these obligations!"

This "obligation" is printed as a part of the application for membership which a candidate is required to sign before his initiation. (See *The Code of Constitutions and Laws of the Royal Arcanum,* Boston, Mass., 1896.)

The Modern Samaritans.

We have to thank Rev. W. Ferber for a typewritten copy, exact even to the paging and misprints, of the ritual printed by the Christie Lithographing and Printing Company at Duluth in 1913. The order is a secret society, or lodge, in every sense of the term, with secret ritual, oaths, prayers, and the usual dialogs, lectures, and symbolism. On the altar rests a Bible, opened at the tenth chapter of Luke, the ritual of the order being based on the parable of the Good Samaritan. The chaplain is termed High Priest. At the opening of the lodge sessions either an extempore prayer or the Lord's Prayer or the following invocation is used: —

"O Most High and Mighty Ruler of the Universe, look down, we beseech Thee, upon Thy Children and bless their humble efforts in the cause of humanity. Give to our Order the strength of Thine approval. Enter into our Councils and grant to our officers and members wisdom, strength, justice, and charity. Let our meetings be filled with an earnest and firm desire to carry out the principles of beneficence, that we may never

turn a deaf ear to the cry of the distressed. Fill our hearts and minds with fervor and zeal to do all in our power to alleviate suffering and provide for the necessities of the poor, the needy, and unfortunate.* Permit us, oh God, to bring a ray of sunshine to many dismal and destitute homes. Direct us, we pray Thee, that we may all times feel that without Thee we are as nothing, and that Thine ear is at all times open to the petition of Thy children. That not even a sparrow falls to the ground without Thy knowledge. To this end we commit ourselves and our work to Thy care, and Thine shall be the honor and glory world without end. Amen."

(When the High Priest finishes and says "Amen," all respond, "Amen.")

At the close the following "benediction" is spoken: —

"We beseech Thee, O God, to bless our Order and the humble efforts of its members to advance the happiness of their fellows. Fill the hearts of all with faith, hope, and charity. Give unto each an abiding sense of his responsibility to his neighbor. Blot out from our midst all envy, hatred, and malice, and bring us all to a full realization of the great brotherhood of man. Go with and bless us as we now separate, and be Thou our support. Amen."

(All respond, "Amen.")

The story of the Good Samaritan is produced in dramatic form, and its lessons are impressed upon the brethren in the following terms: —

"Good Samaritan: † — God hath made of one blood all nations of men that dwell upon the face of

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* One should think so, after the premiums have been regularly paid. — G.

† Title of the chairman. — G.

the earth and as their Creator and Supreme Law Giver has given commandment: 'Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy strength and with all thy mind; and thou shalt love thy neighbor as thyself.' These two commandments are the grand fundamental precepts of the Moral Law, and the safety and happiness of every individual member of the great brotherhood of man are conditioned upon their observance."

The lodge, says the Vice Good Samaritan a little later, is organized for the purpose of "putting the principles of true beneficence into daily practise"; it requires from its members "deeds, not professions." "Active beneficence, the factors of which are mercy, kindness, and justice exemplified in all the relations of life, is the doctrine of the Modern Samaritans."

Again, we have the "secret" of the lodge resolve itself into common principles of morality. The ridiculous pretension of the lodge is that its membership is devoted to the realization of these principles in daily life. Surely no true Christian can listen to these lectures and assume these obligations without stultifying himself. Nor can he, without violating his conscience, repeat the lodge obligation by which he declares his obedience to laws and decrees of which he is still ignorant, and silence regarding all future transactions of the lodge. The "covenant" reads as follows: —

"I, ——, in the presence of Him Who Was and Is — and Shall Forever Be — do most solemnly and sincerely promise — covenant and vow — that I will bear true fealty — and allegiance — to the Imperial Council — of The Modern Samaritans. That I will faithfully obey — conform to — and support — the constitution — laws — edicts — and decrees of said

Imperial Council — and submit to its decisions — as the supreme law of the Order.

"That I will yield a cheerful obedience — to all the lawful regulations and requirements — of the subordinate Council — of which I may be a member — and of the Grand Council — under whose jurisdiction I may reside.

"That I will never reveal — disclose or communicate — to any person — any of the signs — passwords — grips — ceremonies — proceedings — transactions — or other secret work — of The Modern Samaritans — except in a regular — and duly constituted — Council of the same — and then only — in accordance with the principles — and laws of the Order. And may He Who Was — and Is — and Shall Forever Be avert from me the guilt of violating this solemn Covenant and Vow! Amen."

All respond, "Amen."

The religious forms are, like the rest of the ritual, obligatory upon the various branches. The installing officer says to the High Priest: —

"It shall be your duty to conduct the devotional exercises of the Order and take such part in the initiatory and other services as the ritual prescribes."

Sons of Herman.

(Orden der Hermannssoehne.)

A German secret fraternal society founded in New York, in 1840, by Dr. Philip Merkel and others. The order is named after Hermann (Armin), the deliverer of Germany from Roman invasion, who was chosen as a type of German manhood. In 1848 resolutions were adopted, giving the principles and aims of the lodge as follows: "All men are equal; all are imbued with one

desire, namely, to reach that goal which betters bodily and spiritual existence. It is the duty of every man to provide not only for himself, but also to promote the welfare of his fellow-being, because in the consummate happiness of all every one must have an equal share. In order that this grand and worthy work may be duly furthered, we shall grasp one another with a brotherly hand and create this band of friendship. As a body we shall sow and as a body shall expect a fruitful crop. We shall advance German customs, German spirit, and German art; we shall strive to cooperate with one another, lift up and support our brethren. We, as a body, shall surround one, and the one shall encircle us all. This is to be our fundamental platform. We shall look upon ourselves as one family and keep sacred the bonds of a family."

The order binds its members to secrecy and obedience to all its laws and regulations by a solemn pledge, to be given in writing and orally with uplifted right hand, which is considered as sacred as an "oath in court." Though the order does not require of its members the belief in a Supreme Being and declares itself totally indifferent as to their religious beliefs, and though the subordinate lodges do not elect chaplains, it has a ritual and buries its deceased members with religious ceremonies.

Order of United Commercial Travelers of America.

An order belonging to the group of mutual assessment, beneficiary fraternities, or those secret societies which pay death-, sick-, funeral-, disability-, or other benefits. It was organized at Columbus, O., and incorporated September 25, 1890, under the laws of the

State of Ohio. Its object is "to unite fraternally commercial travelers of good moral standing, to assist members and those depending on them, and to pay accident-, sick-, and death-benefits."

I have had opportunity to examine the Laws and Rules of Akron Council, adopted October, 1918, and have made the following memoranda: —

No oaths are mentioned.

Art. IV, sec. 6: "Memorial services shall be held on the Sunday preceding the 9th day of April of each year."

Art. VIII, sec. 7: "The Conductor is Captain of the Initiatory team and may appoint his own assistants and officers to confer the Initiatory Degree upon Candidates. [This team] shall have entire control of the floor work during the initiation of candidates."

Officers and members have regalia, "Jewels."

Page 13: "The Chaplain's place shall be immediately opposite that of Past Counselor."

"Page," inside inner door; "Sentinel," inside outer door.

Sec. 23 of "Rules": "Smoking in the Council Chamber during the initiatory service is positively prohibited."

Sec. 24: "Divulging any business which should be confined to the Council Room or confided to a brother Councilor only shall, if tried and convicted, be reprimanded, suspended, or expelled as the Council may decide."

So far my extracts.

Newspaper reports show that the Memorial Day service is regularly observed, all members apparently meeting in some church, the minister of which delivers a memorial sermon.

The organization is certainly built on the lines of lodges, properly so called, and there is apparently a religious element in the ritual; else why the chaplain? The religious unionism of the services in memory of the dead is an objectionable feature.

Veterans of Foreign Wars.

An Organization for American volunteers and enlisted men who served over seas.

The following are extracts from the ritual: —

OBLIGATION.

In the presence of Almighty God and the members of this Order here assembled, I, ——, do by my own free will and accord solemnly promise and declare that —

I will bear true allegiance to the Government of the United States of America and will ever be loyal thereto and will never bear arms nor in any way use my influence against its Laws and Institutions.

I will comply with all the Laws and Regulations of this Order, and I will ever be loyal thereto, that I will never wrong nor defraud this Organization nor a member thereof, nor permit any wrong to be done to either, if in my power to prevent it.

I will never propose for membership any person not eligible according to the laws nor one whom I know to be unworthy.

I will never make known to any one not authorized to receive it any of the work of this Order, secret or written.

Should my affiliation with the Veterans of Foreign Wars of the United States cease, in any way, I will con-

sider this pledge as binding outside of this Order as had I remained a member of the same.

All this I promise and pledge upon the honor of a true comrade. So help me God!

PRAYER.

O God, our great Commander, we ask Thy blessing upon these our comrades, who now become fellow-members. May the tender ties formed amid the privations and dangers of war be drawn closer by our fellowship in this Order!

May our union foster among us an enduring comradeship and a spirit of mutual loyalty and support in every walk of life! May these comrades dedicate and devote their lives to the service; and as Thou didst spare them during the perils of war, grant that henceforth they may be spared for a useful life to the honor and glory of Thy holy name! Amen.

When the candidate is accepted into the order: —

Commander: Attention!

Commander (pointing to the Holy Bible): Comrades, behold the great guide of all good citizens and especially of comrades of this Order, regardless of creed or birth. In it you will find the precepts of true comradeship and citizenship, to which we all aspire.

INSTALLATION OF CHAPLAIN.

Installing Officer: Comrade, National Chaplain, we look to thee for guidance, so that we may lead lives of stainless integrity and be ready to meet our Great Commander in all humbleness. You should cooperate with Department and Past Chaplains and assist them in their duties. You will have charge of the National Memorial Service and National Encampments and by your own life and conduct prove a bright example for your comrades.

MEMORIAL SERVICE

for National and Department Encampments and Past Commander-in-Chief.

Comrades, Ladies of the Auxiliary, and Friends, we have met at this time to commemorate those of our comrades of the Army, Navy, and Marine Corps of our beloved country and their loved ones who have answered the last call and have joined the Grand Encampment of the Loyal, the True, and the Brave. As the years roll on, we, too, shall have finished our fight, shall be laid to rest, and our souls follow the long column to the realms above, as grim Death, hour by hour, shall mark his victims.

From Burial Ritual: Let us so live that when our summons comes, we may depart with the testimony of a good conscience in the comfort of a reasonable religion and holy Hope in favor with God and perfect Charity with all mankind.

Our Comrade is in the hands of our heavenly Father, and "God giveth His beloved sleep." He has been laid to rest, but let us cherish his virtues and learn to imitate him, reminded by the place he fills no more that our ranks are thinning; let us, each one, be so loyal to every virtue, so true to every friendship, so faithful in the remaining marches, that he will be ready to fall out and take his place in the Great Review hereafter, not in doubt, but with faith, the merciful Captain of our salvation will call him to the fraternity which on earth and in heaven remains unbroken.

The *Committal* reads: The Master saith: Thy brother shall rise again. I am the Resurrection and the Life. Dust has been returned to dust and the spirit to God, who gave it. Earth to earth, ashes to ashes, dust to dust, and the spirit to the Great Spirit that watches over the lives and souls of men. Amen.

Prayer at Burial Legions: God of Battles! Father of all! — closing with: And to Thy Great Name shall be praise forever and ever. Amen.

(Ritual of Veterans of Foreign Wars. Amended August 31, 1923; published at National Headquarters, Kansas City, Kans.)

Woodmen of the World.

In 1882—83 Joseph Cullen Root penned the ritual and the first prospectus of the secret society known as the Modern Woodmen of America, at Lyons, Iowa. Mr. Root was himself the first one to be made Head Consul and was, by acclamation, proclaimed the head of his order at every succeeding election, until in 1889, when charges were preferred against him for alleged fraud, after which Mr. Root resigned from office and, in company with a few other men, June 6, 1890, organized the Woodmen of the World. The connection with the Masonic order is clear. Mr. Root was a Mason of the Thirty-third degree; Mr. W. A. Fraser, highest officer of the Woodmen and the next four highest officers, are all Masons. The W. O. W. is, probably, the strongest secret society in America. It predominates in the Southern States.

The W. O. W. cipher ritual bears the title *Dum Tacet Clamat.* I have tested out this ritual by checking it against the De Moulin Bros. Catalog No. 257 of W. O. W. supplies. The full line of evidence derived from these supply catalogs — no less than five houses issue catalogs for W. O. W. supplies — is presented in chapter 4 of Mr. Holt's book *The Case Against the Lodge.** The following must suffice in the present con-

* The present writer supervised the printing of this book, has checked every statement against the original lodge publications quoted by Mr. Holt, a mass of letters, papers, and translations totaling thirty-five pounds in weight. The book is correct in every particular. Order from Concordia Publishing House, St. Louis. Price 30 cts.

nection: In the De Moulin Catalog No. 174 certain articles are listed as "Cxxxxx and cxxkets," thus: "Cxxxxx of composition with real mustache; an exact representation of a dead man; dressed in a Woodman blouse. Cxxket full size, outside covered with heavy black cxxket cloth; nicely lined; six fine silver-plated handles. Price, complete, $13.25." It requires little ingenuity to make out the words corpse and casket, and the ritual explains why these grisly objects are needed.

In the W. O. W. once more a Bible story is used as the basis for the ceremonies. In this case it is Joseph sold to Egyptian slave-traders. It is the 37th chapter of Genesis, dramatized in order to impress upon the candidate the duty of defending a "downtrodden brother" and "to try him [the candidate] in the keeping of his oath."

The following ode opens the meeting: —

> Again with welcome greeting,
> Kind Sovereigns, now we come;
> To watch and guard the future
> For those we love at home.
> Each thankful to the Giver
> Of every earthly claim,
> We now ascribe the honor
> Due to His holy name.

All the ceremonies are locked and interlocked with pledges, promises, obligations, and oaths.

Like all other lodges, the W. O. W. proclaim salvation by works. Simply follow the moral lessons impressed upon the candidate in the ritual, and there is no reason why you should not go to heaven. The religious side of the W. O. W. lodge is treated with some fulness in chapter 5 of Mr. Holt's book. We quote from this chapter the following: —

Morris Sheppard, in his volume *Fraternal and Other Addresses,* says: "You can go to hell, but you'll find

not a single Woodman there." The *Sovereign Visitor*, the official organ of the W. O. W., May, 1916, said: "We believe that the Woodcraft gospel that we preach each month surely saves some unregenerates." Commander Fraser says in a letter to the author: "Answering your last question, will say that if you are looking for a lodge that is not founded on some sort of religious teachings, you are looking for something that does not exist." (Nov. 30, 1915.)

It is sometimes said that the W. O. W. "have no religion." A glance only at the supply catalog tells a different story. The articles illustrated there surely remind one more of a church than of an insurance society, and if anything more be needed, the funeral ceremonies tell the whole story. When the dove is released from the dove-box on the coffin, the soul of the dead Woodman wings its way to heaven.

Mr. August F. Buehler, of Omaha, Nebr., in the *Walther League Messenger*, No. 32, p. 142, wrote as follows under the heading: "Why I Quit the Woodmen of the World": —

"My eyes were opened when I studied the lodge business in the light of God's Word. From the initiation ceremonies and from certain other features of the lodge it had occurred to me that there was something religious about it. I also had noticed that a religion was taught and practised in which all, Jews, heathen, and Christians, could join to worship one god of friendship and love, and one would be saved. Then my attention was called to the fact that this god was not the God of the Bible, the only true God, Father, Son, and Holy Ghost, that therefore this worship of the lodge was an idolatrous worship of an imaginary god. I also learned

that the religion of the lodge is a man-made religion, not based on the Word of God, even though the Bible was used in the lodge-room and certain prayers were said which were called Christian."

Brotherhood of American Yeomen.

These excerpts are taken from the *"Ritual of the Brotherhood of American Yeomen.* Prescribed and published by the Society at Des Moines, Iowa." They were made by Rev. E. J. Moede, of Devils Lake, N. Dak., in 1925.

The Brotherhood of American Yeomen professes to have a *universal, soul-saving, religion.*

I. Religion. 1. The Forms of Religion: Altar, Chaplain, Bible, Hymns, Prayers, Rituals, Benedictions. Page 32: Chaplain's duty to conduct "religious services, to lead the Homestead [branch lodge] in prayer, to assist in conducting funeral ceremonies." — 2. Rituals. A. Opening Ceremony, pp. 10—12. Ode — "A Grand Fraternal Band, God Bless Us All." Cf. pp. 20. 39. Chaplain: Prayer. All — Amen. (All take part in the service.) B. Closing Ceremony, p. 13. A prayer. C. Memorial Ceremony, pp. 43—45. Hymn — "Lead, Kindly Light." Invocation. Hymn — "One Sweetly Solemn Thought." Address — religious throughout. Hymn — "Blest Be the Tie that Binds." Benediction. D. Funeral Ceremony, pp. 46—48. Address — religious throughout. Prayer. Hymn — "Rock of Ages."

II. Its Claim of Universality. 1. "It [wisdom] taught him [man] the Fatherhood of God and the Brotherhood of Man" (p. 20). "In promoting fraternalism, the Brotherhood of American Yeomen is but furthering the purposes of the Brotherhood that had its beginning in the divine command: Help ye one an-

other." 2. The characters of the Homestead include Isaac, the Jew, Lady Rebecca. 3. Page 18. Rebecca: "May He who made both Jew and Christian bless and keep you!"

III. Its Power to Save Souls. Page 23: "So live that when thy mortal part is reduced to this, thine immortal part may rest in peace content, concerned not with material decay, though mortals gaze upon this thing with awe." Page 24, second verse: "That eye shall be forever blessed." Third verse: "This tongue shall plead for thee When time unveils Eternity." Fifth verse: "These feet with angel wings shall view And tread the palace of the sky." Page 44: "— our brothers who have gone to seek admission to that Hall above where presides the Grand Foreman of the Universe." "— may we not . . . see with the eye of love and faith the purity and beauty of the souls of our brothers who lie resting in the same mother earth from which spring these flowers? The purity and beauty of the flowers are but emblematic of the purity and beauty of the soul." Page 47: "— who will have lived such lives and wrought such deeds that will enable us to contemplate without fear the coming season of calm weather, when we shall cross the immortal sea which breaks on the shore of limitless day."

1. The Brotherhood of American Yeomen denies the atoning work of Christ and is therefore unchristian. It teaches salvation by character and good works. And all this without once mentioning the atonement of Christ. How dare the Brotherhood speak of the "purity and beauty of the soul of our brothers who lie resting in the same mother earth," p. 44, without even once mentioning the power, the cleansing power, of the blood of Christ?

2. The Brotherhood does not profess a belief in the Triune God and is therefore unchristian. The Brotherhood speaks vaguely of a Grand Foreman of the Universe. Surely not the Triune God, for the Jews do not accept the deity of Christ, and a Jew may become a member of the Brotherhood and be in good standing and have a funeral orator pronounce him blessed. Read 1 John 2, 22. 23.

3. The Brotherhood prays, but does not pray in Jesus' name and is therefore unchristian. Its prayers are unionistic, the Christian uniting with the unbeliever.

II. LODGES FOR WOMEN.

Degree of Honor.

This society, originally the women's auxiliary of the Ancient Order of United Workmen, had its inception at the first meeting of the Grand Lodge of the A. O. U. W., in 1873. According to the *Cyclopedia of Fraternities* (2d ed., p. 129) it "has proved quite as popular among the families of members of the A. O. U. W. as the Daughters of Rebekah among Odd-Fellows."

"Talitha Cumi" is the motto of the Degree of Honor. The meetings are opened with prayer. The (Protestant) Bible lies on the altar in the center of the lodge. The name of Jesus is never mentioned. The association claims to be "Christian in its teachings without being sectarian" and to have for its "fundamental principle the Golden Rule." (Preuss, p. 108.)

In reply to a letter of Rev. C. S. Mundinger, Walker, Minn., the Grand President of the Minnesota Degree of Honor, Mrs. Lois A. Gieser, wrote February 20, 1921:

"1) Prayers of the Degree of Honor are directed to 'Our Father in heaven,' or 'Almighty God, our heavenly Father.' This is the form of prayer usually used at the opening of our meetings: —

" 'Our heavenly Father, we pray Thy blessing may rest upon us as we are here assembled. May this meeting be for Thine honor and for the good of humanity, and may we each keep in mind our cherished watchwords, Constancy, Honor, and Purity! Remember, in mercy, our loved ones and those who are absent and keep us all under Thy guidance and protection forever. Amen.'

"2) No religious test is demanded of an applicant any more than there would be were she taking out an

insurance policy with the New York Life instead of the Degree of Honor. We are primarily a fraternal, *beneficial* organization. A woman must be of good moral character in order to become a member. I think you won't find many such who do not believe in Jesus Christ. I don't happen to know any Jews who belong to our Society, but I would personally just as soon extend a helping hand to keep a Jewish woman's family from going hungry as to any other. We are Christians *first* before we become members of the Degree of Honor. I don't believe Christ would discriminate against a Jew to-day, were He here with us in the flesh. I am glad His *spirit* isn't confined to any one church or religious sect and that most people realize that it is the *spirit* of Christ that we see all about us, in any good cause, whether confined to church, lodge, club, school, or home. All members are on the same footing, whether Protestant or Catholic; no preference is given Catholics. I should judge our membership is about three-fourths Protestant, one-fourth Catholic, and we must believe in a Supreme Being, as we promise: 'In the presence of God and these members I promise to faithfully perform all my obligations, support the Constitution and Laws of the Superior Lodge and this lodge of the Degree of Honor Protective Association.'

"Think of us as a good life-insurance organization for women, that does more than just insure lives, as we do a great fraternal, charitable, and hence a Christian work besides.

"Sincerely,

"(Signed.) LOIS A. GIESER, *Grand President.*"

In a letter dated January 20, 1921, the same officer wrote: —

"You ask if the meetings of the Degree of Honor

are opened with prayer. They are. The Bible is open, on an altar in the center of the room, and our country's flag is unfurled on the standard by the side of the altar. We are Christians in our teachings, without being sectarian, and have as our fundamental principle 'the Golden Rule.'

"We pledge our loyalty by the Bible, as any oath anywhere is given. We have no secrets, but pledge assistance to one another when in need and promise to look after the welfare of the families which are left fatherless or motherless. We have as our motto 'Talitha Cumi,' the interpretation of which you will readily recognize, 'Maiden, I say unto you, Arise.' By this motto we try to live our lives, doing charitable work for the needy, and extend our care and sympathy outside our own membership. We number 18,000 in Minnesota alone and have organizations in every State in the Union and in Canada. We are beneficial as well as fraternal and write one of the most high-grade forms of life-insurance known in America. We have been organized since 1896. Our National as well as our State Headquarters are at 580 Shuber Bldg., St. Paul, Minn. Our business is conducted entirely by women."

Ladies' Society of the Brotherhood of Locomotive Firemen and Enginemen.

This is a lodge in every sense. Rev. Emil H. Kreidt, of Thief River Falls, Minn., has obtained the ritual of the order revised to January 1, 1917. Printer: Boone Blank Book Company, Boone, Iowa. Rev. Kreidt copied out the following significant items: —

Opening Exercises: "Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee and dost promise that

when two or three are gathered together in Thy name, Thou wilt grant their request; fulfil now, O Lord, the desires and petitions of Thy servants as may be most expedient for them, granting us in this world knowledge of Thy truth and in the world to come life everlasting. Amen." (pp. 6. 7.)

"*Installation Ceremony:* . . . and when Life's Book is closed, when the Recording Angel seals our record here below, receive us in that Celestial Lodge above, that we may obey our Master's summons: Come, ye, children, enter your eternal home. Amen." (pp. 36. 37.)

The fact that a number of prayers are closed in the name of Christ may deceive some Christians. They must be instructed that promiscuous prayer is not pleasing to God, no matter how similar to Christian prayer is its wording.

A Bible is used upon the altar. The chaplain has the right to introduce religious ceremonies "at the discretion of the lodge."

The oath is printed on p. 17: "In the presence of Almighty God and these sisters I solemnly swear that I will always remain true to this society. I will never divulge its secrets or write or print its passwords. I will take an active part in all meetings of the Society and do all in my power to promote its interests. I will endeavor to work in peace and harmony with all and never say aught against a member. I will promptly meet all my obligations and always support the constitution and by-laws. All this I promise with these members as my witness."

Order of the Eastern Star.

According to the *Masonic Voice Review,* January, 1916 (article, "History of the Eastern Star"), this order was organized because Dr. Robert Morris "was never quite satisfied that all the good in Masonry should be

confined to men. There was always in his mind the thought that Masonry should be for the entire family. In 1850, while confined to his home by illness, he evolved and fully developed the Eastern Star."

"In 1855 Rob. Morris inaugurated a 'Supreme Constellation,' of which he was the 'Most Enlightened Grand Luminary.'" Dr. Morris signed the whole order over to Robert Macoy, who "took complete charge of affairs and made regulations that put the entire work in his own hands. He sold charters, revised the ritual, and sold many copies."

"The General Grand Chapter has control of the ritual, secret work, and labyrinth, and these can be obtained only through them."

The *Kansas City Freemason* said April 29, 1920, page 11: "The religious teaching of the O. E. S. is purely deistic, while that of the White Shrine is not only deistic, but essentially Christian. If any members of the O. E. S. wish to belong to, or organize, a body that is purely Christian, that is a question for the organization to determine, provided such organizations remain loyal to the O. E. S., and loyalty to the O. E. S. is one of the cardinal teachings of the White Shrine. Both O. E. S. and White Shrine are magnificent organizations, both teaching great truths." (The White Shrine is a social organization of the Eastern Star.)

The Eastern Star, according to Mackey, *Encyclopedia of Freemasonry,* is an Adoptive Rite of Freemasonry. Eligible to its membership are Master Masons only and wives, widows, mothers, sisters, and daughters of Master Masons. Each subordinate Chapter must have a Master Mason as its "Worthy Patron," who must be present at the initiation of members and at the conferring of degrees. Macoy, in his *Cyclopedia of Freemasonry,* has this very important remark about

its Masonic character, page 78: "To the objection that the degrees are not Masonic, it may be replied that they are as much as any degree issued above the Symbolic lodge." In other words, the thirty degrees of the Scottish Rite above the Blue Lodge (see *Treatise on Freemasonry,* p. 20) are in no higher sense Masonic than the five degrees of the Eastern Star. "By the term Adoptive Rite is implied that system of forms, ceremonies, and explanatory lectures which is communicated to certain classes of ladies, who from their relationship by blood and marriage to Master Masons of good standing are entitled to the respect and attention of the entire Fraternity." (Rob. Macoy, *Adoptive Rite Ritual,* p. 7.)

The complete ritual of the Eastern Star is found in *Adoptive Masonry, Illustrated,* National Christian Association, 850 W. Madison St., Chicago; price 50 cts.

The objects of the order are stated as follows: "For a more extended diffusion of the principles of morality and friendship by established and significant emblems; for inciting the influence of females towards the purposes of the Masonic institution; for increasing social enjoyment by the aid of the Masonic tie; for ameliorating the condition of the destitute widow and the helpless orphan; and for affording increased facilities in relieving distressed female travelers, the Adoptive Rite has been framed." (*Ritual,* p. 11.)

"The theory of the Order of the Eastern Star is founded upon the Holy Writings. Five prominent female characters, illustrating as many moral virtues, have been selected and adopted. The selections are: Jephthah's daughter, Ruth, Esther, Martha, and 'Electa' (2 John 1)." (*Ritual,* p. 12.)

"Its lessons are Scriptural, its teachings are moral, and its purposes are beneficent." (p. 27.)

"The paraphernalia necessary to the meeting of the

chapter are one or more small Bibles, the Charter, By-laws, Seal, a Signet, for a complete explanation of the degrees, a Flooring, consisting of a five-pointed Star, painted with the proper colors, in the center of which will stand the altar, with an open Bible thereon." (p. 31.)

"Her responsibilities to God for the faithful discharge of her duties in this chapter and to her sisters for the dissemination of light and knowledge should ever prompt her to do her work in a spirit of faith and prayer." (p. 41.)

"O Lord of all mercies and blessings, commend us, we beseech Thee at this time, in taking upon ourselves the work of extending the reign of peace and love upon earth. Grant us first a willing mind, which Thou wilt accept according to that which we have; and then such ability from Thy hand that we may add honors to the noble cause we have here espoused. Bless our humble labors to the promotion of truth and love, unity, and peace. Make all grace to abound toward us. Enrich us in everything to all bountifulness, that through us there may be thanksgiving unto Thee, our God. Amen." (p. 42.)

"When called from earth's labor to lands far away,
Where sorrow is pleasure and darkness is day,
May all now departing in harmony come
And bloom in God's presence with angels at home!
Home, Home, sweet, sweet home!
We praise Thee, our Father, who giveth a home!"

"We are in possession of certain secrets, by means of which we recognize each other wherever we may meet. We are willing to make you acquainted with these secrets, that you, too, may be recognized as a member of this society." (p. 53.)

"The Green, consecrated to Martha, leads the chastened spirit through and beyond the grave to all that is

animating in the thought of a bright resurrection." (p. 94.)

The funeral ceremonies contain the following prayer: "Almighty and merciful God, infinite in wisdom and goodness, extend to us the riches of Thy everlasting favor; make us grateful for the benefits we now enjoy and crown us with immortal life and honor. Thou hast decreed that we all shall die and come to dust. But Thou hast also decreed that we shall rise from death to everlasting life. In such a faith may we live, ever remembering that here we have no abiding place. In such a faith may we die, ever believing that, when our earthly house is dissolved, we may be welcomed to that glorious mansion not made with hands, eternal in the heavens. Aid these mourning friends to feel that the ties of kindred, affections, and friendship are not broken by the power of death and that the family in heaven and on earth is still the same. Forgive our transgression, aid us in our duties, comfort us in our sorrows, and take us at last unto Thyself in heaven. Amen." (p. 207.)

From the burial ritual: "And may we so labor upon the instructive designs of our Order that charity, friendship, good counsel, and morality may animate all our doing and render us well pleasing in Thy sight. Amen." (p. 214.)

"Our beloved sister has fallen in life's battle, acknowledged the supremacy of death, yielding to a victor whom none can resist, and entered upon a sleep that knows no waking. Her star is set on this world, and she has passed into the light that is beyond the valley of the shadow of death. With her we have traveled the pilgrimage of life and sympathized in its vicissitudes and trials. She is now removed beyond the reach of our praises or censure. That we loved her our presence here

evinces. As she in her life exemplified the virtues of those servants of God, the lovely characteristics of the Order, so surely shall be her reward. The memory of her virtues lingers in our remembrance and reflects its shining luster beyond the portals of the tomb." (Macoy, *Ritual,* p. 223.)

The following excerpt is taken from the work used at the initiation of a new sister: "As a large part of our work lies in acquiring a knowledge of how best to practise the great moral principles, brotherly love, relief, and truth, and endeavoring to find the true path that leads to everlasting life, we often unite to address the Heavenly Throne and to plead with God that the very spirit of faith and wisdom may descend upon us and make our meeting-place a place like heaven." (Macoy, *Adoptive Rite Ritual,* p. 82.) In one prayer we read: "When our earthly labors are ended, have us with Thyself in that glory which shall be our best and highest reward." (p. 100.) Here is another: "Let us be kind, forbearing, and forgiving one toward another. Let us sacredly preserve our lips from slander and evil-speaking. And, finally, let us be governed in words and deeds by that Golden Rule: 'That whatsoever ye would that others should do unto you, do ye even so unto them.' Thus may we confidently hope that in the good providence of God each of us will be brought through a useful and happy life to a blissful close and a triumphant entrance into the city of the living God." So it is the same thing wherever we turn in lodgism: Salvation by good works, a way to life without Christ, without repentance. (*Christian Cynosure,* March, 1925.)

Mrs. Clara Engels, of Manning, Iowa, writes in the *Walther League Messenger,* No. 32, p. 270: —

"In the lodge I had learned that the Father 'an-

swereth prayer and delivereth us from evil.' But what of the Son and the Holy Ghost? For is not the true God the Triune God, Father, Son, and Holy Ghost? Do we not read in Scriptures, John 5, 23: 'All men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father, which hath sent Him'? In the lodge nothing had been told me of the Son. To Him or in His name no prayers had been offered. I had joined with Jews in religious worship and thus had committed idolatry.

"The ritual, the prayers, and the funeral service of the Eastern Star make the members of the order believe that they are all going to heaven. Nothing is said of Christ, our Savior, who has made atonement for our sins."

Mrs. Engels left the order.

P. E. O. Sisterhood.

"Objects and aims of Sisterhood shall be general improvement, which shall comprehend more especially the following points: —

"To seek growth in charity toward all with whom we associate and a just comprehension of, and adherence to, the qualities of Faith, Love, Purity, Justice, and Truth.

"To seek growth in knowledge and in culture and to obtain all possible wisdom from nature, art, books, study, and society and to radiate all light possible by conversation, by writing, and by the right exercise of any talent we possess. To aim at self-control, equipoise, and symmetry of character, and temperance in opinions, speech, and habits." — *P. E. O. Booklet.*

The order of business is said to contain no religious features. — *F. A. Wegener,* Oberlin, Kans.

Daughters of Rebekah.

According to A. C. Stevens's *Cyclopedia of Fraternities* "the [Rebekah] Degree was originally conferred in Odd-Fellow lodges on wives and daughters of such Odd-Fellows as had attained the Scarlet or highest lodge degree. In 1869 separate Rebekah lodges were instituted. The requirements for eligibility to the degree have been changed several times, and in 1894 'all single white women of good moral character, over eighteen years of age,' were declared eligible, in addition to wives, widows, and daughters of Odd-Fellows. In 1896 the Sovereign Grand Lodge adopted what is described as a universal sign of recognition between the Odd-Fellows and Daughters of Rebekah. Rebekah Lodges are presumed to supplement the work of Odd-Fellowship." The Rebekah lodges are known as "Assemblies."

The ritual of the Rebekahs has been published by the National Christian Association, with an analysis by President J. Blanchard of Wheaton College. From it we supply the following extracts: —

Opening Prayer: "Almighty God, our Creator and Preserver, we invoke Thy blessings upon the members of this Lodge and the entire Order. May we be ever faithful to the principles of Odd-Fellowship, so that benevolence and charity may be promoted! Bless the widow and orphan and all in affliction or distress and relieve their necessities. Our Father who art in heaven," etc. (p. 9.)

Noble Grand: "Warden, collect the Rituals." (Warden collects the Rituals and delivers them to the Noble Grand.)

Warden: "Noble Grand, I deliver to you . . . Rituals." (Warden shall report the number of Rituals delivered to the Noble Grand, and the Recording Secretary shall make record thereof.) (p. 12.)

"In all lodge ceremonies the Ritual must be given in full, as printed, and must not be added to or abridged." (p. 13.)

Obligation: "I, ——, in the presence of the members of the Rebekah Degree of the Independent Order of Odd-Fellows here assembled, do solemnly promise that I will never reveal to any one the mysteries of this Degree, or the Passwords and Signs belonging to it and now about to be entrusted to me, except to a member of this Degree, whom I may find, on due trial, to be in possession of them, or when in the discharge of official duties within the Lodge. I furthermore promise to abide by the Laws, Rules, and Regulations of the Sovereign Grand Lodge and of the Grand Lodge to which my Lodge may be a Subordinate, and of this Lodge or of any Rebekah Lodge of which I may become a member. To all secrecy and obedience in this respect I hereby pledge my sacred word of honor, without any mental reservation, and with a full determination to preserve my plighted faith inviolate until the end of life." (p. 19.)

Initiation: "In the Holy Bible it is written: 'When thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be secret; and thy Father, which seeth in secret, Himself shall reward thee openly.' Behold in that Law the only recompense you may hope for — the only praise to which you can aspire. We have none other to offer. Still more think of the sacrifice implied in that second great commandment: 'Thou shalt love thy neighbor as thyself.' You are yet free. Pause, then, before you consent to assume obligations that will bind you, as they bound us, to duties like these." (p. 18.)

"To correct the besetting sin of selfishness is one of

the highest aims and objects of Odd-Fellowship. It teaches us that there is but one family, the whole human race, and that we are sent here together, the rich and the poor, the haughty and humble, not as the cumberers of the earth, but as sharers of each other's burdens." (p. 25.)

The following "Resolutions of Respect" were passed in memory of a deceased Rebekah by a branch of the order: "Again that unwelcome, yet relentless visitor, death, has entered the portals of our lodge-room and summoned a dear sister to the beautiful home beyond." And what is meant with the "home beyond" is expressed further thus: "The all-wise Father hath called our beloved sister to the New Jerusalem."

Relieving this statement of all adornments, we have the fact stated in every-day English that this lodge-member has gone to what the Bible terms "heaven." This, then, is religion, pure and simple.

With respect to the deceased it is stated: "Her zealous work in the interests of our beloved Order and her life, laden with gentleness and kind deeds, has won for her the plaudit of the good Master."

"It is evident that the religion of the Rebekahs is opposed to the Christian religion on the following points: —

"1. The lodge does not teach the necessity of regeneration by the Spirit of God; the Bible does.

"2. The lodge knows a way of coming to the Father without Christ; the Bible does not.

"3. The lodge does not (in this it is consistent) demand faith in Christ in order to be saved; the Bible does.

"4. The lodge teaches a salvation by works, which the Bible emphatically denies. (See also Eph. 2, 9.)

"In view of the foregoing we conclude, therefore, that the religion of the Rebekahs is not the Christian religion. It is not only non-Christian, but anti-christian." (*Northwestern Lutheran,* March 22, 1925.)

Royal Neighbors.

The Royal Neighbors, according to Stevens's *Cyclopedia,* are "an auxiliary branch of the Modern Woodmen, to which members of the latter and women relatives are eligible." According to Preuss it is "the female auxiliary of the Modern Woodmen of America," to which also members of this lodge may belong. Prayers are said and hymns sung at the meetings. The order uses an elaborate secret ritual, careful analysis of which shows: 1) that the Royal Neighbors have an altar; 2) that they have a religious test; 3) that each lodge has a chaplain called Worthy Chancellor; 4) that a divine blessing is asked and passages from Scripture are read at the meetings; 5) that one of the basic principles of the organization is "Faith." According to the burial rite, every Royal Neighbor goes to heaven after death, whether he or she believes in Jesus Christ or not. (Preuss, p. 417.) The ritual can be ordered from the National Christian Association.

White Shrine of Jerusalem.

The White Shrine is a social organization of the Eastern Star. As stated in the quotation above, from the *Kansas Freemason,* it supplies a Christian degree for the deistic Eastern Star. Its ritual is based on the second chapter of Luke. Its aim is officially stated as being fourfold: —

"Biblical research and further study of sacred history; to unfold and reveal to the initiate a more beauti-

ful understanding of, and devotion to, the sacrificial teachings and example of Jesus of Nazareth; to teach that in the embodiment of faith, love, and good works in our contact with our fellow-men and in service to humanity lie the supreme attainments of life; closer friendships that exalt and amplify our conceptions of Christian conduct."

We are also told that Shrines are located only where Masonic commanderies are established, and the work runs somewhat along the lines of the commandery. Only members of the Eastern Star are eligible. About 50 per cent. of the membership of the White Shrine of Jerusalem are men, a man and his wife usually being admitted to membership when both have the proper Masonic requirements. About one-third of the officers of the White Shrine are men, and two-thirds are women.

Woman's Benefit Association of the Maccabees.

(Formerly, Ladies of the Maccabees.)

The material herewith submitted was furnished by Rev. Rud. Prange, of St. Louis, who obtained the rituals for inspection from Mrs. May A. C. Sommers, 424—425 Central National Bank Building, St. Louis, Mo. (Greater Commander of Missouri). Each copy contains a certificate of authenticity signed by Miss Bina M. West, Supreme Commander, and Miss Frances D. Partridge, Supreme Record Keeper, both of Port Huron, Mich., headquarters of the organization.

Extracts from the "Regular Ritual of the Woman's Benefit Association of the Maccabees." Copyright, 1921, by the Woman's Benefit Association of the Maccabees. Port Huron, Mich., W. B. A. Print-shop.

Opening Prayer: "Almighty God, we thank Thee for the privilege of meeting here. Give us direction and

wisdom. Grant that with loving hearts we may earnestly strive to do good to everybody and especially to the members of this Review and Order. Give to us ever-increasing Faith, Hope, and Charity; Faith, that we may work loyally; Hope, that we may work cheerfully; Charity, that our work may endure."

"Command Thy blessing to rest in wisdom upon all who are in authority over us; bless all members of this great Order individually, wherever they may be, and especially those whose labors are difficult or irksome. May Thy kingdom come and Thy will be done in the earth as it is in heaven! Amen." (p. 24.)

Obligation: "I, in the presence of Almighty God and the members here assembled, do pledge my sacred honor that so long as I remain a member of this Order, I will be governed by its laws, rules, and usages and that while I am a member, or should I for any cause cease to be a member, I will never reveal any of the affairs or secrets of the Order to any person or persons not entitled to receive same. I promise that I will do everything within my power to promote the growth and increase the prosperity of this Review and of the Order and, whenever possible, will attend its regular meetings. I promise that I will not by word or deed wrong a sister, nor will I see one wronged if in my power to prevent it, nor will I wrong this Review nor any Review of the Order." (p. 27.)

Closing Prayer: "Almighty God, as we are about to close this Review to mingle again with the great, busy world around us, set Thou a watch upon our lips and keep our tongues from uttering anything concerning which we ought to be silent. So fill us with the fraternal spirit that we shall be good enough and wise enough to do unto others as we would that they should do unto us.

Bless our beloved country with honorable industry, sound learning and pure morals, that we may be a people well pleasing in Thy sight and worthy to keep our place among the nations of the earth. Keep us all from temptation and help us to establish Thy will and kingdom in the earth for the honor and glory of Thy holy name. Amen." (p. 40.)

Initiation: While obligation is taken, right hand is placed on heart, left hand on Bible. (p. 55.)

Prayers after Obligation is Taken: "Ruler of All, who hearest our vows, help our sisters to keep these promises sacred and unbroken even unto the end. Amen." (p. 56.)

Promise for Initiation: ". . . Let me assure you that the ceremonies through which you are about to pass will not subject you to any humiliation nor in any way conflict with the duties which you owe to yourself, to your family, to your neighbor, to your country, and to your God." (p. 47.)

When the charter is presented to a new chapter, one of the suggested odes is "Praise God from whom All Blessings Flow." (p. 91.)

Draping the Charter in Memory of a Deceased Member. Prayer: "Our Father, Thou knowest our grief, Thou hast witnessed the earthly tribute of loving memory which we have paid to a soul that has passed to Thee. Make us to see clearly that in the sorrow that chasteneth we may find a means of grace. Help us to live righteously, that when Thy summons comes to us, we may rest in peace with Thee. Amen." (p. 97.)

(Extracts from "Funeral, Dedicatory, and Memorial Rituals of the Ladies of the Maccabees of the World," former name of Woman's Benefit Association of the Maccabees.)

Burial Ritual.

Ceremony at the House: Com.: "How frail a thing is human life! How like a shadow it passes away and is lost in the vastness of the Beyond! In the solemn presence of death, amid these funeral surroundings, our daily doubts and anxieties, our ambitions as well as our achievements, sink into insignificance.

"Our Sister has passed away. Her work on earth is ended. Her immortal spirit has returned to God, who gave it, and we are about to consign to the dust the deserted temple from which the soul has departed."

P. Com.: " 'Let not your hearts be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also.' These are the words of Him who revealed to waiting souls the light of a blessed immortality. Therefore, in perplexity let us not be disturbed; in trouble let us not despair. God does not forsake the mourner nor utterly destroy him whom He hath cast down."

Lt. Com.: " 'I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live.' 'Blessed are they that mourn, for they shall be comforted.' Thus spake the Lord of Life. 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' 'Let not your heart be troubled, neither let it be afraid.' These are blessed assurances. They comfort the soul disturbed with doubts and riven with keenest agony. God is our Father, and His tender mercy and loving-kindness continue forever.

"We know not where His islands lift
Their fronded palms in air;
We only know we cannot drift
Beyond His love and care."

Com.: "Let us pray."

Chap.: "Our heavenly Father, Thou hast been our Dwelling-place in all generations, and in this lonely hour of grief and affliction we look to Thee, whence must come our help. Thou art from everlasting unto everlasting; we are the creatures of a day. Be Thou near unto us in this dark hour of sorrow. As the sunshine follows the rain and the calm succeeds the storm; as the glad dawn follows close upon the darkest night, so we look for a glorious resurrection, where we shall meet again in joy unspeakable and everlasting, in the life to come. Teach us so to number our days that we may apply our hearts unto wisdom. Let us so live that when the hour of our departure is at hand, we shall be neither troubled nor afraid. We ask it for the honor of Thy holy name. Amen." (pp. 7—9.)

P. Com.: "What we do for ourselves dies with us; what we do for others lives forever. Each loving word and thought and deed that we give in remembrance of her will become like the tender fragrance of sweet flowers lingering about the vase that is broken — the benediction at the close of an unselfish life."

Lt. Com.: "And these are our messages of sympathy, love, and hope to those who mourn loved ones gone before. 'He brought them out of darkness and the shadow of death and brake their bands in sunder.' 'I will ransom them from the power of the grave; I will redeem them from death.' 'I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.' 'Peace I leave with you, My peace I give unto you.' "

Committal (Chap.): "Forasmuch as Almighty God in His wise providence has removed from our midst the soul of our deceased Sister, we therefore commit her

body to the ground: earth to earth; ashes to ashes; dust to dust. We commend her spirit to Him who gave it and look for the glorious resurrection in the Last Day, when soul and body shall be reunited."

Com.: "Let us pray."

Chap.: "Merciful Father, we implore Thee to draw very near to us in the hour of sorrow and help us to realize that Thou dost not willingly afflict Thy children; that Thine infinite wisdom and kindness are in all vicissitudes of life, even though our tears blind us and we cannot understand Thy messages. Wilt Thou especially remember those who mourn the loss of loved ones. Help them to feel that love never dies; that it is only the casket that perishes; and that the beautiful spirit is still watching over us, waiting for our coming to that home where partings are unknown and where the circle is never broken. Amen." (pp. 10—12.)

Dedication of Altar.

Prayer: "Almighty God, we have erected here an Altar, and we are dedicating it in Thy name and to the service of Thy people. We shall labor cheerfully, unselfishly, to relieve the oppressed, to minister to the helpless, and to comfort all who mourn or are in any way cast down. We invoke Thy blessing on our work. We ask that, while we keep this pledge, Thine eyes shall be open toward this house. Our covenant and petition are before Thee; unto whom be glory and power and dominion forever. Amen." (p. 26.)

Celebrant: "I now dedicate this Altar TO GOD." (p. 26.)

Annual Memorial Service.

Prayer: "Our Father, in whose hands are the issues of life and death, we pray Thee to sanctify this service. Open our hearts and minds to Thy truth and give us

peace and understanding. In mourning our loved ones, may we grow nearer still to Thee. Amen." (p. 38.)

Opening Address: "We gather here to-day to honor our Order's dead and commemorate the lives of all members of the Order who have passed through the Portals of Death to the Life Beyond. . . . We mourn our dead. No longer shall we meet them in the daily walks of life. The problems which perplexed them are theirs no longer. All is now made clear to them in the glorious dawn of the life everlasting." (pp. 39. 40.)

Ode: "Blessed Be the Tie that Binds." (p. 42.)

Com.: "Our Altar stands decorated in memory of our loved ones. We know that all is well with them. The meaning of life is found in the thought of service to others. This they gave." (p. 43.)

Com.: "Let us diligently pursue our faith, resting calmly in the assurance that it will lead us to sunlit hills and eventually to the Gates of Paradise." (Closing words, p. 44.)

The Woodmen Circle.

The following letter from the National Secretary of the Woodmen Circle, Mrs. Dora Alexander Talley (W. O. W. Building, Omaha, Nebr.), addressed to Mr. B. M. Holt, of Fargo, N. Dak., March 3, 1927, contains pertinent information regarding this subsidiary to the W. O. W.: —

DEAR MR. HOLT: —

I have your letter of February 24 and will endeavor to reply to all your inquiries.

1. The Woodmen Circle does not have a secret ritual of its own.

2. This ritual is not copyrighted.

3. The Woodmen Circle is a fraternal organization, and the ritualistic work is fraternal in character.

4. It does contain prayers, burial services, etc.

5. The ritual is adapted to all creeds. Some of our best members and workers belong to different sects.

6. The name of "Jesus" is not given in the ritual.

Trusting this is the information desired, I am,

Sincerely yours,

DAT:PJ:FM (Signed.) DORA ALEXANDER TALLEY,
National Secretary.

Other Female Lodges.

Daughters of America. — A secret fraternal order for native white women and members of the Junior Order of United American Mechanics. Their motto is: "One country, one language, and one flag." No. 5 of its "objects" is "to maintain the public school system of the United States of America and to prevent interference therewith and to uphold the reading of the Holy Bible therein." (Preuss, p. 101.)

Miriam Degree. — Ladies' branch of the Independent Order of Foresters. Women foresters are also called "Companions" if they are affiliated with the Foresters of America.

Woman's Relief Corps. — The Woman's Relief Corps is a body affiliated with the Grand Army of the Republic. They are organized, according to Stevens's *Cyclopedia,* along the same lines as the G. A. R.

Beaver Queens is the name of the female order of the Beavers. The Beaver Queens are distinguished by a complete lack of humor, as is evidenced from Sections 82 and 83 of the Beaver Constitution: Section 82: "Each Colony of Beaver Queens shall elect the following officers: Most Worthy Queen, Past Worthy Queen, Worthy Duchess, Worthy Princess, Secretary, Treasurer, and a Board of Trustees, consisting of three members, and one or more Medical Examiners." Section 83:

"Each United Colony shall elect the following officers: Most Worthy Beaver, Most Worthy Queen, Worthy Counselor, Queen of Love, Worthy Secretary, Worthy Treasurer, Queen of Faith, Queen of Charity, Worthy Princess, Worthy Guide, Worthy Trapper, a Board of Trustees, consisting of three members, and one or more Medical Examiners."

Daughters of Herman. — A secret society for women, auxiliary to the Sons of Herman.

Rathbone Sisters of the World (Pythian Sisters). A female secret order, to which wives, mothers, sister, widows, and daughters of Knights of Pythias are eligible. Formerly called Pythian Sisters. The branches of the order are called "Temples."

Daughters of Veterans. — We have heard regarding this association from Northern Michigan. Their meetings are opened with prayer. They have a ritual for burials.

The Woman's Auxiliary of United Commercial Travelers. — These were organized at Anderson, Ind., in 1925 and reported delegations from various points within that State.

Order of Amaranth. — The *Square and Compass* of May 8, 1926, (Masonic) explains the origin and purposes of this order as follows: "The Order of Amaranth purposes to gather in itself the cream of the Order of Eastern Star and the Masonic Fraternity in an endeavor to create an organization of the finest and highest quality. The work is almost purely benevolent, and the teachings are of every-day practise, rather than of theory alone. The lectures are on Truth, Faith, Wisdom, and Charity.

"As for the charitable work, each Court has its own particular form of doing good. Syracuse Court, for

example, maintains, and keeps supplied with necessities, an orphanage in Syracuse, while other Courts support blind babies' homes and similar worthy objects of benevolence. Although it is an individual, independent organization, membership in New York State is contingent upon good standing in the Order of the Eastern Star and in the Masonic lodges. It is by no means a competitive or rival group of any other organization.

"The history of the Order is very interesting. It goes back to 1653, when Queen Christina of Sweden organized it to honor a lady of the Court who was noted for her beauty, charm, and goodness of heart."

The article goes on to state that the First Court was organized in Brooklyn in 1895. Undoubtedly this date, rather than 1653, indicates the time of its origin.

Daughters of Mokanna. — The *Square and Compass* (Masonic) said July 3, 1926: "Women relatives of Grotto members have organizations known as Caldrons of the Daughters of Mokanna and have a thriving organization, rapidly growing national in scope. It is practically the same kind of an organization as the Daughters of the Nile, which is composed of relatives of Shriners."

Daughters of the Nile. — This organization is composed of woman relatives of Shriners. The branches are called "temples," and the nomenclature of the order is taken from ancient Egypt. The officers are called Princesses. The membership is chiefly found in the Western States.

III. COLLEGE FRATERNITIES.

The subject of college or university fraternities is a live issue, playing an important role in the life of college- and university-bred men. For insignificantly small is the number of young men attending our large universities who are not connected with some fraternity. This is due, in part, to the zeal, the fervor, manifested by the members of the various fraternities.

Back in his high school days the young man who has achieved anything in the way of scholastic attainments or athletic feats is watched with an eager eye by active members of the various fraternities, and if he has his mind bent on attending a certain college or university to further his education, he is, upon his arrival in the city where the school is located, besieged with urgent solicitations to pledge himself to this or that fraternity. I say "pledge," because a Freshman is not permitted to join any fraternity. Confronted with a proposition of this nature, many a young man, not previously instructed as to what he may expect, falls an easy prey to the smooth-tongued solicitors. Or, if the young man does not prove an easy mark, if he entertains some misgivings in regard to these fraternities, he is repeatedly taken out to dinner the first week or two, he is made to feel that university life is one grand time after another, and before he is aware of it, he has placed himself under such obligations to a certain fraternity that he must, for the sake of propriety, become allied with it. True, not all members are gained in this manner. Some are gained through the influence of friends, while others, after careful deliberation, voluntarily join the organization that will apparently satisfy their cravings.

Among the number thus annually gained, we find some of our own Lutheran young men. Do they belong there? Do these fraternities offer ideal environments for our young men? Do they exert soul-uplifting influences upon them? Or, on the other hand, have they the tendency of making our young men lukewarm or perhaps cold in their love for God, His Word, and His Church? Are the religious features connected with these organizations of such a nature that no Lutheran can become affiliated with them? These questions will find their answer in the material offered.

A View of the Inner Workings of College or University Fraternities.

The college or university fraternities, of which we have 79 at the Ohio State University, may be divided into three groups, the social, the professional, and the honorary.

I.

We shall first take up the *social* fraternities. These are subdivided into sectarian and non-sectarian.

Among the sectarian fraternities we find the Masonic, the Jewish, the Catholic, and others. As the names imply, these fraternities are limited to one faith. Moreover, they strictly adhere to the principles of their faith. Religious exercises are held regularly, supervised by a Jewish Rabbi, a Catholic priest, or the spiritual adviser of the sect to which they belong. Thus the young men are kept in close touch with their religion and their Church.

These fraternities likewise extend a helping hand to those of their household of faith. If, for example, a Jewish or a Catholic young man is coping with poverty, they will nevertheless bid him welcome, give him a place to eat and sleep, and, if needs be, lend financial aid.

It might be well to mention that an annual banquet has been held for a number of years by the Masonic and the Catholic fraternity with the evident intent of fostering tolerance. To give a visible manifestation of their good-fellowship, they mix the chinaware, using the cups bearing the Catholic emblem and the saucers bearing the Masonic insignia, or *vice versa*.

The non-sectarian social fraternities are the ones we usually have in mind when we think of college or university fraternities, and these are the ones our young men, as a rule, become affiliated with.

The social advantages accruing from joining an organization of this nature are that young men who have become attached to one another may eat and live together as one large family, having many things in common.

The social functions conducted by these non-sectarian fraternities depend to a great extent on the character of the majority of the members of these individual fraternities. If the majority of the young men are pleasure-seekers, social functions will naturally play an important role in their student life, whereas, if the contrary is the case, the social functions will be few and far between. As far as I have been able to ascertain, at all of these non-sectarian fraternities a number of social functions are conducted. Among them we find house-parties and house-dances, to which the opposite sex is invited. Some also have an occasional summer-resort dance. Others have stag parties, smokers, for which a program is arranged, consisting of a speaker and, if the young men are talented, of musical numbers. All of these social functions, I am told, are under the strictest supervision, being under the rule of the university.

The financial obligations involved are an initiation

fee of from $25 to $100; monthly dues while in school. $1 to $5; room rent, $10 to $12 a month, while the board bill is conducted on the cost-basis, averaging from $5 to $6 a week. This, you will note, is a very low rate, and in consequence an inducement to join an organization of this nature. The social functions at a fraternity house are, to a great extent, paid by the participants. However, should a deficit occur, this deficit is divided equally among all members of the fraternity, whether they have attended the social function or not. To illustrate: If at a certain house-party an elaborate luncheon were served at a dollar a plate and the income would not cover the expenses, the difference would be divided pro rata. It might be well to mention that all social functions must be passed by the majority of the members, and because of the financial outlay involved, it will naturally have the tendency to keep down the frequency of these social functions.

In this connection I might add that active membership ceases upon graduation. You then become an alumnus. In some fraternities you are still obliged to pay a certain sum to cover national dues, as, for example, if you are a member of the Delta Sigma Phi Fraternity, you are assessed $5 annually. In others no dues are demanded, but you are subject to donations, to the S. O. S. call. On the other hand, the privilege is extended to you to stop over for a day or two, as a guest, without any cost to you, at one of the numerous fraternity houses belonging to the same national organization as your local fraternity. As a fraternity brother you will be given a warm welcome, and if every bed is occupied, one will be vacated to make room for you, as they consider it the height of inhospitality to turn a stranger away.

Initiation into the non-sectarian social fraternity is of a twofold character. We shall call it the rough and the formal initiation. The rough initiation is so varied that one could spend hours relating the numerous pranks that have been carried out at the expense of the neophyte, *i. e.*, the candidate for initiation. In fact, anything that may tend to lower the dignity of the candidate may be used. This rough initiation lasts three days. In most places this outdoor rough initiation has been barred, and there is at present a movement on foot completely to do away with all rough initiations.

The day after or the week following the rough initiation comes the formal. In many fraternities it takes place on Saturday afternoon or early Sunday morning. It is carried out with much dignity. The officers are arrayed in gowns and take their places as designated in the ritual of the fraternity. The neophyte occupies a prominent place in the room. All members of the fraternity endeavor to be present. At the outset an oath is demanded of the candidate, which chiefly consists in pledging loyalty to the organization and promising that he will join no other social fraternity. The oath, as a general rule, closes in the following manner: "On my word of honor as a gentleman I promise never to reveal the things here told me." In a few instances the words are added: "So help me God!" Hereupon the ritual is read, in which the reason is set forth why they have thus humiliated the candidate, *viz.*, to see whether he trusted in them as his friends. Since he has shown his willingness to do this, he has merited membership in their organization. He is thereupon informed as to the password, the secret sign, and the meaning of the Greek letters of his fraternity and is shown the grip. In many fraternities the practise is

prevalent to worship at a particular church on the Sunday morning of the initiation. The president places the invitation, extended by one of the members of the fraternity, before the body, and if no objections are voiced, the invitation is accepted. However, it is not compulsory for any one who has conscientious scruples to attend this service.

The direct reference to religion in these social fraternities is very brief. In their constitution they declare that belief in the Almighty is essential to human welfare. Again, to prevent religious arguments in the fraternity house, to keep out dissension, some have adopted the rule that any member who attacks the religious faith of another is subject to expulsion. Some fraternities say grace at the table, while others omit all prayers except when embarrassed by the presence of a Christian minister. Then, for the sake of showing due respect, they will ask him to offer prayer.

II.

The second group of fraternities that we shall discuss is the *professional*. Among the professional we find the medical, agricultural, and architectural fraternities; we find fraternities consisting of men studying law, commerce, chemistry, dentistry, etc. Most of these have their fraternity houses. Thus we see that the professional fraternities, in one sense of the word, are similar to the sectarian, being limited to one profession.

The social activities conducted by these professional fraternities are few in number. An occasional dance, a smoker now and then, at which a prominent man, one who has made his mark in the world in their specific profession, delivers an address, is about the sum and substance of their social life.

The financial obligations involved are similar to those of the social fraternities. If, however, they are not in possession of a fraternity house, they pay an initiation fee and quarterly dues.

Initiation into a professional fraternity is limited to formal ceremonies. All rough initiations have recently been done away with, at least at Ohio State University. The formal ceremony is conducted with much pomp and solemnity. At the beginning a number of questions are addressed to the neophyte. They run something like this: On your word of honor as a gentleman, will you promise never to reveal the things here told you? Are you willing to live up to the rules and regulations of this fraternity? Will you always strive to live up to the ethics of your profession? All other things being equal, will you promise to give your fraternity brother the preference over an outsider? Then follows the reading of the ritual, in which the symbol of the fraternity pin, the significance of the Greek letters, the motto, and perhaps the fraternity colors are set forth in flowery speech. To illustrate: The Greek letters usually stand for words like friendship, courage, loyalty, love, etc. Each word will be taken up and eulogized, and the candidate is exhorted to manifest this specific trait in his conduct. If he belongs to a medical fraternity, he is told always to live up to the ethics of the medical profession, to uphold the dignity thereof, etc. He is also given the secret sign, the password, and the grip.

As far as my knowledge goes, there is absolutely no religion connected with the professional fraternities. No question is asked as to whether or not you believe in God; you are not invited to attend a particular church at the close of the initiation services; no prayer is said. Religion seems to be entirely excluded.

III.

We finally come to the *honorary* fraternities. There are approximately eight honorary fraternities at Ohio State University. These organizations are based solely on grades and character.

The social functions are limited to an annual banquet at a local hotel or at one of the university buildings.

They have no fraternity houses and meet but twice a year. The one meeting is held at one of the university buildings a short time before graduation, in which the members of their respective college, be it arts, commerce, engineering, education, etc., meet to check up the grades of prospective candidates. The other meeting is a combination of initiation and banquet.

Eligibility to membership in these honorary fraternities, as said before, is based solely upon grades and character. Your grades must be "B" or better during your entire university career, and you must have an unimpeachable moral character.

Phi Beta Kappa, that is, the College of Arts' honorary fraternity, as I have been led to believe, lays greater stress upon scholarship than character. By that I do not mean to infer that they would admit a person devoid of character, that is, a notorious character. What I mean is that they will admit the average young man who has made his mark in scholarship, without thorough investigation as to his character.

On the other hand, Beta Gamma Sigma, that is, the College of Commerce's honorary fraternity, lays equal stress upon grades as upon character. Scholarship, as well as the young man's potentialities, that is, his possibility of becoming a success in business, are seriously considered.

Membership in an honorary fraternity is attained in the following manner. At a meeting of the individual fraternity certain candidates are selected as worthy of this honor, whereupon the dean of the respective college addresses a letter to the fortunate candidate, in which he tells him that he has the honor of offering him membership in their organization. If the candidate is willing to accept the honor thus conferred upon him, he is requested to send a certain amount of money as initiation fee, which entitles him to life membership.

The fee varies from $17.50 to $25. Generally $10 goes as national dues; $5 for the fraternity key; and the remaining money is used for scholarship propaganda. For instance, one fraternity purchased a loving-cup and presented it to the Freshman having the highest grades for the year.

Initiations into these honorary fraternities are held on the evening of the annual banquet. They are very formal. In brief, they consist in telling the candidate: We have the honor of bestowing upon you membership in this organization and trust that you will continue to carry out the ideals which you have striven for in the past. Be not carried away by the lust of gold, but always strive to render true service to humanity. The key-note is "service."

* * *

Thus I have endeavored briefly to set before you the inner workings of college and university fraternities.

As you weigh the evidence thus presented, what conclusion have you come to?

Personally I feel that our young men should be encouraged to strive for membership in the honorary fraternity of their respective college. Its lofty ideals:

scholarship, character, service to humanity, are not anti-christian. Moreover, the honorary fraternities lay no claims to religion; they make no attempt to prepare man for the life that lies beyond the grave. Their chief aim is to encourage and reward scholastic attainments and good citizenship. Why, then, should not our young men be sent away from home with the ideal before them of attaining the plaudit "Well done" from the dean of their respective college and the well-wishes of those who have reached the goal?

On the other hand, I sincerely believe that greater efforts should be put forth to keep our young men out of the non-sectarian social fraternities. For such intimate association with worldlings cannot but exert a pernicious influence upon our young men. It must tend to lower their spiritual life. Practically no efforts have been put forth in the past to warn our young men to stand aloof from these fraternities. And why has this, to a great extent, been sadly neglected? Because, generally speaking, our pastors are not acquainted with the functions and life of the fraternity house. There is no literature available to warn against this evil. What we need are tracts and articles in our church-papers setting forth in clarion tones the grave dangers lurking in the paths of students connected with these social fraternities.

Again, how can one expect the student pastor to discourage our Lutheran young men from becoming affiliated with such organizations if he does not annually receive a complete list of the students? There is, sad to say, a woeful lack of cooperation on the part of the home pastor and the home congregation with the student pastor. Names of students are rarely sent to the university pastor, and the result in many instances is that

the student pastor either too late or never learns of the presence at the university of certain young men. For if, in addition to having charge of the spiritual welfare of the students, he has a congregation to minister to, it will be an impossibility conscientiously to do his work and also find time to locate the students. With the best of intentions he finds himself surrounded by an insurmountable obstacle. If the home pastor is too busy to check up on the young men attending higher schools of learning and to send their names and addresses to the student pastor, surely his young people's society will gladly be of service to him. However, I believe that a conscientious pastor, no matter how busy he may be, will find time to keep in close touch with his young men and to address a letter to them occasionally to ascertain how they are faring, and likewise to find out from the student pastor whether or no they are attending divine services. During my five-year pastorate at Columbus, O., I can recall but two requests for information along these lines.

In conclusion I would say that the best solution to the grave problem confronting us is a Lutheran House at every large university. May God speed the day when this vision will be realized!

O. F. Stolzenburg.

The following extracts are taken from a copy of the Phi Delta Fraternity, used by the cadets of Wentworth Military Academy, Lexington, Mo. The extracts illustrate the lodge type of these organizations, the entire ritual being a hodge-podge of reminiscences from the Blue Lodge, Odd-Fellowship, etc. The candidate is prepared in an outer room, is blindfolded, a rope is placed around his neck, and he is conducted to the door of the meeting-chamber. The knock, the conversation, "Who comes here?" "A wanderer who is weary and seeks shelter,"

etc., is all familiar stuff. Soon the candidate is made to kneel, and the following prayer is read: —

Chaplain (prays): "Almighty Ruler of the Universe, we invoke Thy blessing on this our present communication. Grant that this young man may cultivate and devote his life to Thy service and become a true and faithful Brother among us. Endow him with a competency of Thy divine wisdom, that by the influence of the pure principles of our instruction he may be the better enabled to display the beauties of Friendship and Brotherly Love, Truth, and Honor, to the glory of Thy Holy Name. Amen."

He then reads Ruth 1, 16—18. After this the well-known bunk about there being yet time to withdraw "before taking upon yourself the solemn obligation which irrevocably," etc., etc. Then the obligation is read, a very long one, having the form of an oath and obligating to secrecy. It is too long to be transcribed, but the following extracts will serve to illustrate its general character: "I" (name of candidate), "of my own free will and accord, in the presence of Almighty God and these witnesses, do hereby and hereon most solemnly and sincerely promise and swear that I will never reveal any of the secrets of the Phi Delta Fraternity, which have been heretofore, may at this time, or shall at any future period be, communicated to me as such. I furthermore promise and swear that I will support and obey the constitution of the Phi Delta and the by-laws and edicts that may from time to time be enacted by the Grand Council and the Chapter of which I shall become a member. To all this I most solemnly and sincerely swear on my honor as a man, on the love that I bear for my mother, and on my hopes of salvation, to keep and perform the same without any equivocation,

mental reservation, secret evasion of mind, whatever, binding myself, should I ever prove traitor to my obligations, to no less penalty than that of having my name forever dishonored among men, my friends turn from me in loathing, and that I be an outcast in the world forever. May I never again know what it is to love or to be loved! So help me God and keep me steadfast in the due performance of the same!"

Next Gen. 1, 1—3 is quoted and the bandage is slipped off the candidate. The Bible is on the altar, since in it "we find explained the most excellent factors of our institution, Friendship, Brotherly Love, Truth, and Honor."

The fraternity colors and symbols are explained, and there follows, in true Masonic style, a symbolical lecture, which asserts that this fraternity was founded in the year 406 B. C. among the gods of Olympus, that after a lapse of 2,299 years it was revealed to a body of men that represent "the greatest Fraternity that exists in our country," — a reference to the Masonic order. The ritual closes with a prayer which is an Irish stew of heterogeneous Bible-texts, but will undoubtedly impress the young boy as very solemn, being composed of sweetly sad sentiments addressed to the good Lord.

IV. JUNIOR ORDERS.

Order of De Molay for Boys.

The De Molays were organized in March, 1919, by Mr. Frank S. Lund, an official of the Kansas City, Mo., Scottish Rite Masonic bodies. Various branches were formed in the surrounding territory, and Masonic lodges everywhere, quick to see the application of the principle, "He that has the youth has the future," organized chapters in other States, and now the order is represented in every part of the country. Mr. W. J. Bray, one of the Governors of the De Molays in the State of Missouri, writing in the *School and Community*, Columbia, Mo., April, 1922, says that it is "a boys' fraternity under Masonic sponsorship," that every local chapter is "sponsored by one of the recognized Masonic bodies," and that "each local chapter has an Advisory Council made up of members of the fostering Masonic body, and this Advisory Council gives such aid, advice, and control [!] as may be needed to keep the chapter working harmoniously along the lines for which the movement was instituted."

The ritual is "built around the fundamental precepts of love for parents, reverence for sacred things, patriotism, purity, courtesy, comradeship, fidelity, and loyalty to the public school as the citadel of American liberty." Now, who of us does not believe in love for parents, reverence for sacred things, etc., and the necessity of public schools? But why a secret order for such purposes?

Who was De Molay? He was the last Grand Commander of the (medieval, not the modern) Knights

Templars, who died in 1314 under the persecution of the Roman Catholic Church. His name is one of the most revered of all those connected with the fake medievalism of Freemasonry.

Its origin, its organization, its control by Freemasons, its very name, stamps this a Junior Masonic Order, and as such it is a greater peril to our congregations even than Freemasonry itself.

When a chapter was registered at Harrisburg, Pa., March 3, 1925, a parade from the Masonic Temple preceded the ceremonial. At Chippewa Falls, Wis., the chapter had its banquet at the Masonic temple March, 1925. When Joseph Sinai, a prominent Mason of New Orleans, died in 1925, the newspaper reporter said: "All Masonic bodies, including Knights Templars, Blue Lodges, Eastern Star, De Molay boys, and Rainbow girls were represented by both members and floral offerings."

The *Square and Compass* (Masonic) November 15, 1925, asked: "What is the mission of modern Freemasonry?" The reply follows: "Is it not to make the world more worthy of the Infinite Father? Not the material world, but that living and breathing world made in His image." And the application to the boy and girl orders is made as follows: "When, where, and how shall we begin upon the plans laid out by the Master upon the trestle-board? Is there a better, greater, or broader field than the boy and girl life of our country? Brethren, it is white unto the harvest." The Masonic idea of teaching religion by means of symbols is justified in this manner: "Symbols are the words that God uses when He speaks to His children. Is it wrong to teach our boys and girls the language of the Great Architect of the Universe?"

Two conclusions are unavoidable: —

1) Masonry claims to promulgate the Truth revealed by the Master, the Infinite Father, the Great Architect of the Universe. Since its deity is not the Holy Trinity, its father not the Father of our Lord Jesus Christ, it logically follows that this religion is a human invention, a fiction of the human mind — to be more exact, of certain English philosophers of the eighteenth century. The lodge-god is an idol.

2) It is the purpose of these junior orders to teach this same religion to boys and girls.

There should be no uncertainty about the stand which Christians ought to take to the Order of De Molay. The boy who joins this society has united himself in the most intimate union with the world. He has thereby repudiated the covenant of his Baptism and has broken his solemn confirmation promise. That which he renounced he now accepts. He has in the most literal sense become one of the world, being joined to a brotherhood which is in part composed of unbelievers. If this can be permitted by a Christian congregation, it must first cancel from the New Testament every one of the warnings against being conformed to the world and against having fellowship with the ungodly. There can be no misunderstanding about this, and where we fail to convince a young man that such is the significance of his step, we must regard him, at the very least, as having so far forgotten the elements of Christian church-membership that he can no longer "examine himself" properly for Holy Communion.

In the second place, this order claims to improve its members morally. But to aim at moral improvement without the Word of God, without Christian repentance and faith, is a denial of the exclusive power of the Holy

Spirit to work a true moral change. There is a civic morality, of course; but one sanctified by God's Holy Spirit cannot accept the claim that any human society, working without the motives of the Gospel, can build him up morally. By accepting such a claim, one substitutes a human morality for the morality based on repentance and faith. Again there is a definite choice, which excludes from the Church.

In the third place, the De Molay are under the control of the local Masonic lodges. As such they are quite as Masonic as any degree above the Third, which are all only degrees in "adoptive Masonry," as is also the Eastern Star. While not an integral part of Masonry, the De Molay are certainly Masonic and hence must be regarded as a true lodge.

In the fourth place, the ulterior purpose of the De Molay is to gain members of the Masonic Order. At a special De Molay service, March 18, 1923, in Trinity Episcopal Church, Cleveland, O., the preacher characterized the De Molay as the "novitiate for Masonry." Look up "novitiate" in the dictionary. At Algiers, La., on the same day, Rev. N. Rightor addressed the De Molay and "cautioned them to remember that, in time, many of them would find their way into the ranks of the Masonic order." Nobody denies that the purpose of the De Molay — named after a Masonic "saint" — is to serve as a preparatory school for Freemasonry. Hence we cannot temporize with this society or compromise with it. The boys who join it are not only in danger of being lost to the Church, but are lost already, having openly joined those who teach another way of morality and salvation.

Those pastors who have warned their newly confirmed that to join the De Molay is to turn their backs

upon the Church, and all that this implies, have acted wisely.

Mr. Frank E. Vandenval, of St. Louis, Mo., wrote in the *Walther League Messenger* (No. 32, p. 526) as follows: —

"Although there was no direct connection with Masonry, I learned that every De Molay chapter was formed under the direction of a chapter of Royal Arch Masons. And it was commonly regarded (only too truly, as I afterwards learned) that the De Molay was practically a junior Masonic order, a stepping-stone to the mysteries and the influence of Freemasonry. . . . But after the first few meetings the novelty and the attraction began to wear off, and I could not find any real inducements to bring me to the meetings. Why had I kept myself away from the dance-hall when dancing was featured at every social gathering to which I was invited by my new brothers and their friends, and when, at the meetings which I attended, I heard that dancing and everything that went with it was to be the great attraction?

"Besides the facts already mentioned, I would like to say that many De Molay meetings are held in Masonic temples, that each De Molay chapter has an advisory board, consisting of Masons who are at least Master Masons, that, when a member of the De Molay Order becomes twenty-one, he is not entitled to attend its meetings unless as a Freemason, — which is certainly no mild inducement to join the Masons when the age limit of twenty-one is reached.

"But if De Molay and Freemasonry are thus closely related, they are even more closely related in spirit. Like Freemasonry, De Molay lays much emphasis upon religion. It has a ritual, and among its officers are

mentioned a chaplain, an organist, and deacons. But what god is worshiped? The same god as Freemasonry worships, the god which Hottentot and Turk, Jew and Gentile, Hindu and Brahmin, worship together when they deny their Savior; but not the God of the Bible, the loving Father, the self-sacrificing Son, and the sanctifying Holy Spirit, the Triune God, who alone is God.

"And because De Molay does not recognize Jesus, it does not recognize the salvation which He wrought. It leaves its members hopeless, for it leaves them nothing but a hope that is built on their own character and their own accomplishments. De Molay, in short, is not Christian, and when I once learned this truth, it was not so hard to choose between God and Mammon."

Job's Daughters.

A society for daughters, granddaughters, sisters, and nieces of Master Masons, intended as a pendant to the Order of De Molay for boys. Its ritual has been drawn up by Le Roy T. Wilcox, "an authority on Masonic Law," and the society itself is "under general management of the Masonic Order."

The *Illinois Freemason*, Vol. 36, August 20, 1921, p. 15, said: —

"A New Order for Girls. — After the organization of the Order of the De Molay for Boys and the wonderful hold it took upon the hearts and minds of the youth of the land, we felt sure that a similar organization would be formed for girls. In this we were not mistaken, for we read of the launching upon the fraternal sea of Job's Daughters. Job's Daughters is a new organization for girls between the ages of thirteen and eighteen years. It has been perfected by Eastern Stars and Ma-

sons of Omaha, Nebr., and the general headquarters will be in Omaha. The guiding hand is Mrs. W. H. Mick, wife of Dr. W. H. Mick, a prominent Omaha Mason. Mrs. Mick is matron of a newly organized chapter known as Ak-Sar-Ben Chapter. The constitution, by-laws, and ritual have been written by Le Roy T. Wilcox, formerly Generalissimo of Montjoie Commandery in Chicago and well known in Masonic circles there. He took up his residence in Omaha in May last year and since then has been active in Masonic affairs in the Nebraska city.

"The new order, which is to be national in scope, is instituted 'to band together daughters, sisters, nieces, and granddaughters of Master Masons and of members of the Eastern Star for the betterment of social conditions and to teach practical things.' The young folks will be impressed with love of home and country and reverence for the teachings of the Bible."

Junior Order of Elks.

The following has been copied by Rev. J. H. Gockel from the *Elks' Magazine,* October, 1922, page 46. The heading is: *"As the Twig is Bent —."* The introductory paragraphs speak of the "laudable spirit of comradeship between father and son." The article continues: —

"It is on this principle, this ideal 'chumhood,' that the Junior Order of Elks is being framed, the first lodge of which has been organized as an offshoot of Mexico, Mo., Lodge No. 919. The membership is comprised of boys from eight to fourteen years of age, who are all sons of Elks in good standing. The work is under the direction of the Social and Community Welfare Committee; a committee of interested members cooperating

and helping to advise and direct the boys and keep them interested.

"The boys have their own ritual and elect their own officers. They meet twice a month and are given twenty minutes of military drill and twenty minutes of chorus singing. The remainder of the program of meetings includes outings, dancing-classes, organization of a band, and anything else that is worth while and that a live boy is likely to be interested in.

"These boys are all Elks in the making. Here is a plan which takes a boy at the most plastic stage of his growth and plunges him into an Elk environment, which inevitable gives him mental impressions that will lastingly stay with him. When that boy attains maturity, is it not a practical certainty that he will naturally join the order of which he has already, through his boyhood, learned to feel himself a part?

"He is already grounded in its principles and conversant with its aims and purposes. Both father and son have found in it a common subject of interest, and for each of them that interest is strengthened by the sympathetic comradeship of the other.

"The plan is yet in a youthful stage, but Mexico, Mo., Lodge No. 919 is testing it out by the surest of all practical methods — actual demonstration; and it works. The results are giving gratification to all concerned, and it may conceivably be that here is the root of a big thing, to which the order at large may owe much in future."

Other Junior Orders.

Knights of the Crusade. — This is a junior order of the Knights of Pythias, the first lodge of the order having been organized at Denver in 1925. The advisory board is composed of Knights of Pythias, selected by

lodges of this order. The *Rocky Mountain News* said January 11, 1925: "The object of the organization is the upbuilding of clean citizenship, and all members must pledge their allegiance to the idea of the divinity of Christ. Young men of the ages of sixteen to twenty-one only are eligible to membership, and the ritual used, which is a home production, is said to be of a very high order and beautiful in its phraseology."

The *Ku Klux Klan* has an *Auxiliary for Boys* from twelve to eighteen years of age. This was announced to a newspaper reporter in St. Louis in 1924 by Rev. McGehee, an organizer of the Klan. He said that members of the junior organization are composed largely of youths whose fathers are members of the Klan and whose mothers are affiliated with Kamelia, the women's klan organization. The purpose of the organization, McGehee stated, is to teach boys to "respect the Constitution and obey the laws of the United States." He said he did not know the name of the boys' organization, having had little to do with it.

Order of Rainbow for Girls. — This order parallels the De Molay organization. It was organized in Oklahoma in 1922. Under the guise of advancing girls in the higher qualities of citizenship, the Order of Rainbow, like that of the De Molay, is a well-planned and skilfully organized means of extending the influence of Freemasonry over the coming generation. As a spokesman expressed it in *Square and Compass* (Masonic), March 6, 1926: "The Order of Rainbow hopes to create a channel through which the lodges and the Eastern Star chapter may reach the youth of the land and thus lay the foundation for a better citizenship."

Daughters of the Eastern Star. — This is an order for girls sponsored by the Eastern Star. It was organ-

ized in 1925. Daughters of members between the age of fourteen and eighteen years inclusive are entitled to membership. An Eastern Star announcement said: "The principles, ideals, and purposes shall be akin to those which are embraced in our landmarks and our Ritual." In addition to daughters and sisters of the Order of the Eastern Star members, daughters and sisters of Master Masons are eligible. The groups are organized under the direct supervision of Eastern Star sponsors. A chaplain is provided for in the roster of officers. The branches are called Triangles, each of which has five Eastern Star supervisors. When organized in 1925, the Order of Rainbow already had the field, and it was expected that since Eastern Star chapters no longer would sponsor the Rainbow, the latter order would be supported by members of the Masonic fraternity, as individuals.

Junior Foresters of America. — A similar organization, attached to the Foresters of America.

Maccabee Boy Scouts. — An order of boy scouts under Maccabee auspices. The boys form an independent lodge and have a ritual of their own. (Preuss.)

The limit in junior lodges is reached by the Woman's Benefit Association of the *Maccabees.* These women have not only organized "Junior Rose Courts" with a ritual of their own, but have grabbed the very children in the cradle. Dr. Preuss quotes this from the *Fraternal Monitor:* "The cradle-roll department is another link in the fraternal circle of the Woman's Benefit Association of the Maccabees. Babies are enrolled, and when they reach the first birthday, they become members of the Junior Department."

V. OTHER SOCIETIES.

The American Legion.

A patriotic organization for men and women who did military service for the United States in the World War. Its chief purpose is the cultivation of what its official statements call "one hundred per cent. Americanism."

A committee of the Missouri Synod met with American Legion Committees in 1919 and 1921. Through our representations certain lodge features were eliminated which the constitutional committee was about to include in the ritual. In place of a ritual a "ceremonial" was adopted. Yielding to pressure from other directions, the Committee on Ceremonials submitted a resolution which permits the use of prayer by a majority vote. Everywhere in the *Manual of Ceremonials* appears this note wherever a prayer is printed: "In case any member of the Post objects on conscientious grounds to prayer being offered, it shall be omitted, and in its stead the members shall stand in silence for thirty seconds, provided the same is so ordered by the majority of the members present."

The "Funeral Service" has this notation at the beginning: "The American Legion service is non-sectarian. Therefore it may be varied according to the religious belief of the deceased comrade. The wish of the family of the deceased and of the officiating pastor should be respected."

The Missouri Synod's Committee reported in the *Lutheran Witness*, 1922, p. 403, as follows: "These

facts show that the American Legion is not an oath-bound lodge. On the other hand, however, we must say that these ceremonials are not written as a Lutheran would write them. However, we are spared many difficulties by our success thus far. In many Posts, so it is reported to us, the opening ceremonies consist in saluting the flag, the prayer being omitted. We believe, if proper testimony is borne, it will become the universal custom for the Post to be opened merely by saluting the flag. We must, however, be constantly on our guard lest the officers of the American Legion go beyond the sphere of their duties. We believe, however, that the officers of the American Legion will always respect the religious conviction of any of its members and therefore also the religious convictions of the Lutheran Church.

"The American Legion, it must be remembered, is not a Christian organization. It is an organization open to all men who fought in the World War, and many of these have no Christian tenets. It cannot be expected that the American Legion will at all times conduct all its affairs as a Christian organization. Into the American Legion will enter many things that are worldly and do not become Christians. We must, therefore, emphasize this over against our young men. Lutheran young men who fought in the World War are Christians, and although they are *in* this world, they are not to be *of* the world and are therefore to walk as becometh the people of God.

"In conclusion, let me quote from the report which the committee on the American Legion made in 1919: 'Our pastors should not fail to warn young people against the dangers which threaten the spiritual life of our Christians when they affiliate with organizations in which, aside from all other considerations, it will be

difficult to keep out all things which are after the fashion of this world and which are therefore incompatible with the Christian life and by which, if indulged in, the Spirit of God within the Christian is grieved.' "

The committee's warning against the worldliness fostered by the Legion is well grounded. Not even the Shrine, Grotto, and the Elks' conventions are connected with such open flouting of public morality as the conventions of the Legion. After the Omaha convention of 1925 the *World-Herald*, published in that city, referred to the "bottle-toters who staggered about the streets," "the spectacle of constituted government openly and shamelessly consenting to the setting aside of the Constitution and the laws" (by withdrawing prohibition enforcement officers from the city during the Legion holiday). The *Omaha News* referred to the open peddling of liquor and unconcealed gambling that marked the convention week. The *Lincoln State Journal* also referred to the immoral women who infested the streets. In the *Fremont Tribune* the editor, himself a Legion man, said: —

"The week of the convention in Omaha has been a hectic period of drunken debauchery, utter prostration of all law-enforcement agencies and downright debasement of every recognized principle of good citizenship and of good legionship. . . . The indictment against the conduct of the Omaha convention covers a great variety of counts. Liquor was made available in enormous quantities, and drinking in the hotel rooms and lobbies and on the streets was carried on without molestation. . . . Gambling was permitted just as openly. Dice shooting was indulged in on the sidewalks and in the intersections, with hundreds of people looking on. Disreputable houses of corrupt entertainment

were operated with direct connivance of the police; that is, with uniformed officers in attendance. Under the auspices of the society known as the Forty and Eight a church edifice was used for the showing of highly immoral pictures. Uniformed policemen were in constant attendance at this place. Drunken men lurched about the streets day and night, profanely riotous. Unescorted girls and women were repeatedly insulted. Men appeared in hotel windows partially clothed. . . . The city of Omaha presents a sorry appearance to-day, with the throngs of veterans gone. Business men are disillusioned, hotels are veritable wrecks. The people are mighty glad the thing is over, and many long years will pass before another invitation of like kind is extended. It is the same in all other cities that have entertained the convention. This is an unpleasant fact for the American Legion to contemplate, but it is the truth and must be squarely faced."

The Legion Auxiliary is an organization for the female relatives of service-men. Their purpose is said to be to aid disabled soldiers at hospitals, sanitaria, etc. A pastor wrote in 1922: —

"The Auxiliary has a chaplain. But I understand they select their chaplains, at least at some places, with the same tacit understanding as the American Legion, *i. e.*, they select persons who will never act as chaplains. We have such a chaplain here. My members tell me: We close our Legion Auxiliary meetings with a silent prayer."

The Legion has a side degree for social purposes called *Society of Forty and Eight*. One of its officers said in a letter to the press: "The Society of Forty and Eight is non-sectarian, non-political, and non-partisan,

and its paramount interest is the welfare of the American Legion and the ex-service men of the late war."

Occasionally a reference appears in the press to a secret society fostered with the American Legion as a separate organization.

The Boy Scouts of America.

Our objections to the Boy Scout movement were first stated in a tract published by Concordia Publishing House entitled *"Y" Religion and Boy Scout Morality* (out of print). It will be sufficient here to summarize our conclusions: 1) Scouting has a moral, even a religious, purpose, which it seeks to attain without the use of the Law and the Gospel. It aims at character without conversion. 2) While the Scout obligation has not the form of an oath, yet it is officially called an oath and is treated as having the force of an oath. 3) Its custom of receiving reports on daily "good turns" tends to foster a pharisaic pride. 4) Inasmuch as the scout troops are bound up in a local organization, they are frequently called upon for joint (unionistic) worship and work.

In April and May, 1924, we had personal interviews and some correspondence with a national officer of the Boy Scouts. The national officer tried to clear away the obstacle created by the tendency to unionistic activities. The *Scout Executive,* an official paper, in its issue of March, 1924, outlined a new policy by which it was the intention to vest "absolute authority" for the conduct of every church troop in the church troop committee, which, in turn, would be subject only to the church (congregation) itself. This program, however, was not yet carried out in the February, 1925, issue of its handbook, *Scouting under Protestant Leadership.* It was, indeed, provided that "parent institutions"

"administer their own troop." But while the parent institution (congregation) was called "the source of power," it did not possess that power which was granted to it in the provisional scheme of March, 1924. Each congregation was empowered to name a member on the local council, and the local councils employ the local executives. The troop committee appointed "by the local church board" served only as an advisory committee to the scout master.

Continuing our correspondence with Mr. Ray O. Wyland, of New York City, head of the Department of Education, Boy Scouts of America, we finally received a revision of the pamphlet entitled *Scouting under Protestant Leadership,* which guaranteed (and guarantees) to every congregation complete supervision over its own troop. The booklet now says: "The troop committee secures the Scout master and continues to serve as his supervisory committee." (Not only advisory committee.) Mr. Wyland wrote December 12, 1925, regarding this revised pamphlet: "We have tried to make every necessary provision to insure that the local Lutheran church or congregation will have both supervision and direction of the Scout program with its own boys under its own leadership." Accordingly, our former and principal objection to scouting falls. When a troop is organized within one of our congregations, that troop committee has entire control of the troop. In other words, the boys can no longer, on penalty of loosing their good standing as Scouts, be expected to attend rallies in sectarian churches or unionistic Scout services. When in camp, the Lutheran boys are not expected to take part in the general religious service. If a fellow-Lutheran wishes to conduct a Lutheran service for the boys of his own faith, he is at liberty to do so.

This, to our knowledge, was done at the Irondale (Mo.) camp in the summer of 1926.

Thus it has been made possible for Lutheran congregations to accept the Scout movement without violation of the Lutheran principle of Christian fellowship. While this is true, and while no Lutheran Scoutmaster is compelled to use the religious literature of scouting or to conduct his troop according to its standards, it remains true that precisely the religious element in scouting, believed by some of its sponsors to be its strongest bid for church support, remains objectionable.

The religious and moral purposes of scouting are made very prominent: "Character development is the real objective of the Boy Scout Movement." "The entire organization is a machine capable of working wonders in moral regeneration of the American boy." Scouting gives the boys "a true appreciation for the moral and spiritual values in life." We cannot subscribe to such sentiments nor to these: "Brought up in close relation to the Church [the Boy Scout] will be alive to the best there is in the life of this nation, will keep our Flag in the sky, and will preserve the leadership of this nation as a power for righteousness and democracy in the world for a thousand years to come; and that, we believe, is a part of the fulfilment of the kingdom of God in the World." Nor can we permit doctrinal differences to be ignored as they are when Scouting engages itself to encourage every Boy Scout to be faithful to his church, regardless of what that church may teach; nor can we tolerate the claim that any organization which has neither the Word of God nor the Sacraments, by its program of activity can contribute "to the full realization of the Kingdom among men."

How Boyscoutism tends to become a religious move-

ment can be clearly seen from an article on "The Religion of the Boy Scouts," by Dennis H. Stovall, Scout Master of Troop One, Sierra Madre, Cal., in the *Christian Science Monitor,* Boston, Mass., of November 30, 1923, No. 4, page 10. From it Dr. Preuss quotes: "We have worshiped to-day [Sunday] as all loyal Boy Scouts worship when they are alone. For the Scouts do have a 'religion,' not of sect or creed, but a genuine, earnest religion, based upon a boy's earnest faith and a boy's conviction. It is a religion shorn of dogma, a religion of helpfulness, kindness, reverence. To-day we have rested, we have meditated, we have learned, we have rendered worth-while service one to another. We have worshiped, not as the crowd does, but as boys worship when left to follow the dictates of their own religious impulses. In our Sunday and in our Sabbath there have been no profane words, no suggestive utterances, no unkind acts, no cigarets, nothing unclean; nothing but thoughts and words and deeds that were helpful. We have learned much of God and of His creation — much about nature, much about the birds, the trees, the earth, the sky. We held service this morning in the shade of the island trees at the head of the cove. What a cathedral was ours! The lavender-tinted hills for our walls, the floor of the vale for an altar, beautified with myriad wild blossoms; and over our heads the turquoise skies. There was no bishop to preach us a sermon. But we had the sermon anyhow, — several of them, in fact, and all given by the boys themselves, — one-minute sermons on the varied phases of the Scout laws: to be honest, to be trustworthy, to be clean, to be helpful, to be kind, to be friendly, to be thrifty, to be reverent, — and many other things that God wants us to be and which every true

Scout strives to be. What an inspiration it was to the adult Scout leaders to hear those boys 'preach'! Oh, no, not with the eloquence of the professional pulpiteer, but with the sincerity and honest purpose of youth. Catholic boys, Jews, Protestants of every faith, and boys of no particular faith — no matter! They are all boys, all Scouts, with hearts atune to the Great Purpose. Theirs was a religion universal, the religion of helpfulness! They were speaking and giving expression to the common impulse that rose from the depths of their own hearts. This afternoon we continued our worship by going on a hike over the trail, not to cover distance, but to observe and learn. We had a 'big swim' when we got back. To-night, around the camp-fire, under the stars, we worship again, by learning more of the universe and of humanity. We had stories, too, such stories as befit the mystic shadows of a camp-fire."

Our principal objection to the Boy Scouts, as generally constituted, is their tendency to religious indifferentism. This tendency is prominent in all the religious utterances of the Scout movement. A writer in the *Presbyterian,* October 15, 1925, said: "Ours is a community, not a church, troop; and while the Presbyterian boys greatly outnumber those of other communions, at least six denominations are represented in the membership. So we cannot operate upon denominational lines. It is a Christian organization — definitely, fundamentally Christian." The writer then points out that on Sundays spent in camp the troop gathered twice for worship, and in the evening the entire company marched to the nearest church for a final service.

The Presbyterian editor appends this note: "We receive many words of anxiety, if not criticism, concerning the very organization with which this troop is

connected. The boy question is at the front in to-day's problems, and it is up to Christians and the Church to meet and solve it. Any violation or suppression of Christian principles in such a case is fatal. No age of mankind is more sensitive and responsive to earnestness and sincerity than that of the boy. Any timidity or soft compromise is fatal here." And a contributor remarked in a subsequent issue: "I am bold to say that more good would be accomplished if one boy were taught that he is a sinner and has a soul to be saved than to teach a million boys to say that they are 'brave, true, honest, reverent.' "

The troops, as ordinarily constituted, are continually being inveigled into unionistic contacts. The following is a typical instance, reported from Utica, N. Y., February 9, 1925: "A Scout service was held in the First Methodist Church of Whitesboro, Sunday night, when the Rev. Mr. Bollinger delivered an address on the twelfth Scout law. The service opened with the church call played by Stanley Barden, troop bugler, and was concluded with the playing of 'taps.' The Scout oath and law were led by Senior Patrol Leader Robert Kittridge and Harold Luke. The Rev. Mr. Kittridge and the Rev. Mr. Hilton of Whitesboro associated in the service. A large attendance of troop members were present under the leadership of Scout Master John W. Northrup."

The case is conceivable that a congregation which is now able to control absolutely the activities of its troop can find a Scout master who will lend his influence as a Christian and fellow-Lutheran instead of employing the Scout oath and Scout law as a means of grace. It is conceivable that such a Scout master will utilize out of the scouting program those features which are

valuable for outdoor training and healthful companionship. But it should be remembered that in such cases the church will succeed, not inasmuch as it adopts the methods basic of "Scouting under Protestant Leadership," but inasmuch as it is able to keep its program free from them.

Our position toward Scouting will, then, be governed by the following considerations: —

1) Its handbooks and its literature represent an attitude toward religion which is fundamentally unionistic and which we cannot share.

2) The congregation now has absolute control of troop activities, thus eliminating in entirely Lutheran troops the necessity of participation in unionistic services.

3) The Lutheran Scout master will ignore the official Scout view regarding religion, education, the development of character, etc., and will substitute for Scout ethics those motives for good conduct which are supplied by the Christian Gospel.

The Camp-Fire Girls.

The feminine counterpart of the Boy Scouts; generally organized in connection with Sunday-schools. "Give service!" is the slogan. The law of the Camp-fire is "to seek beauty, give service, pursue knowledge, be trustworthy, hold on to health, glorify work, and be happy." Reminiscent of the lodge and, if emphasized, a primary school of the lodge system, are the Law, the Three Desires, the Council Fire, Initiations, Signs, Ceremonies, Prayers, and Songs. "Non-sectarian" in its religion, it nevertheless links up with religious activities, inevitably leading to unionistic practises, unless (contrary to the spirit of the Camp-fire) the Church-leader

eliminates whatever is objectionable and retains the outdoor and social factors. Regardless of the member's church affiliation, church honors are conferred upon those who have acquired some knowledge of, or performed some service for, their church. (*Camp-fire Girls and the Church*, p. 9.) The assumption that "the Church" stands for sound religion and Christianity, no matter what the "sect," runs through the whole Camp-fire literature and indicates a danger to the faith of our young girls. So far as actual prayers are quoted in the literature, one can only say that they are heathenish. For example: "O Fire, long years ago when our forefathers fought with the great animals, you were their protection. From the cruel cold of winter you saved them. When they needed food, you changed the flesh of the beast into savory meat for them. During all the years your mysterious flames have been a symbol to them for spirit. So to-night we light our fires in remembrance of the *Great Spirit* who gave you to us." (*Manual*, 1921.)

Business-Men's Clubs.

A. The Rotarians.

The Rotary International was founded at Chicago in 1905 by four men, who chose the name "Rotary" because they met in rotation at their respective business offices. The following is copied from an official publication, *What Is Rotary?*

"The Rotary Club is organized to express that proper relation between private interests and the fusion of private interests which constitutes society. To accomplish this purpose more effectively, the principle of limited membership has been adopted, the Rotary Club

consisting of one representative from each distinct line of business or profession.

"The Rotary Club demands fair dealings, honest methods, and high standards in business.

"Service is the basis of all business.

"He profits most who serves best."

THE ROTARY CODE OF ETHICS.

For Business Men of All Lines.

Adopted by the Sixth Annual Convention of the International Association of Rotary Clubs at San Francisco, July 19—23, 1915.

"My business standards shall have in them a note of sympathy for our common humanity. My business dealings, ambitions, and relations shall always cause me to take into consideration my highest duties as a member of society. In every position in business life, in every responsibility that comes before me, my chief thought shall be to fill that responsibility and discharge that duty so that when I have ended each of them, I shall have lifted the level of human ideals and achievements a little higher than I found it.

"As a Rotarian it is my duty: —

"1. To consider my vocation worthy and as affording me distinct opportunity to serve society.

"2. To improve myself, increase my efficiency, and enlarge my service, and by so doing attest my faith in the fundamental principle of Rotary, that he profits most who serves best.

"3. To realize that I am a business man and ambitious to succeed; but that I am first an ethical man and wish no success that is not founded on the highest justice and morality.

"4. To hold that the exchange of my goods, my service, and my ideas for profit is legitimate and ethical,

provided that all parties in the exchange are benefited thereby.

"5. To use my best endeavors to elevate the standards of the vocation in which I am engaged and so to conduct my affairs that others in my vocation may find it wise, profitable, and conducive to happiness to emulate my example.

"6. To conduct my business in such a manner that I may give a perfect service, equal to, or even better than, my competitor, and when in doubt, to give added service beyond the strict measure of debt or obligation.

"7. To understand that one of the greatest assets of a professional or of a business man is his friends and that any advantage gained by reason of friendship is eminently ethical and proper.

"8. To hold that true friends demand nothing of one another and that any abuse of the confidence of friendship for profit is foreign to the spirit of Rotary and in violation of its Code of Ethics.

"9. To consider no personal success legitimate or ethical which is secured by taking unfair advantage of certain opportunities in the social order that are absolutely denied others; nor will I take advantage of opportunities to achieve material success that others will not take because of questionable morality involved.

"10. To be no more obliged to a Brother Rotarian than I am to every other man in human society; because the genius of Rotary is not in its competition, but in its cooperation; for provincialism can never have a place in an institution like Rotary; and Rotarians assert that Human Rights are not confined to Rotary Clubs, but are as deep and as broad as the race itself; and for these high purposes does Rotary exist to educate all men and all institutions.

"11. Finally, believing in the universality of the Golden Rule, 'All things whatsoever ye would that men should do to you, do ye even so to them,' we contend that Society best holds together when equal opportunity is accorded all men in the natural resources of this planet."

B. The Kiwanis.

The Kiwanis Club International was founded in Detroit, in 1915. The name is an artificial Indian name. The membership consists of business and professional men, who are officers, partners, or chief executives, and each local branch is limited to two from each line of business. A typical expression of Kiwanis aims is the following by C. P. Jones, of Scranton, Pa. (1923): —

"Kiwanis is an organization of virile, progressive, right-thinking, broad-minded business and professional men. Its membership is formed by the careful and discriminating selection of the most representative men in their particular calling, men who by virtue of their God-given talents can be relied upon cheerfully to cooperate with their fellow-members in actively supporting the Kiwanis movement in its steady, unfaltering march toward the attainment of its high ideals.

"Kiwanis is the practical application of the principle of the Golden Rule to our modern every-day life. The participation in its activities has a pronounced effect upon each and every one of its members from the time they are first initiated. It penetrates the veneer and branches down into the real inner nature of the man. It appeals to his noblest impulses. It inspires self-confidence and reliance in one's ability to battle courageously and successfully in the cause of world-wide moral uplift. It develops the latent talents by its stirring appeal for efficiency. It harnesses the restive streams

of nervous energy, directing this mighty force into useful and far-reaching channels.

"As a mighty river rolls on in its majestic course toward the broad ocean, so does the Kiwanian expand in his capacity for rendering service to his fellow-man. The farther we proceed in our Kiwanian activities, the more devoted we become to the great cause in which we have enlisted. As we cast our eyes about us, we witness the metamorphosis of a once self-sufficient, smugly satisfied professional man into an ardent and unselfish worker in child welfare campaigns; the evolution of an unsympathetic and apparently hardened man of affairs into a genuinely democratic and tireless toiler in benevolent and charitable projects, and the transformation of a solitary and non-communicative scientist into a radiant personality of contagious good cheer and fellowship. It brings home to us what the spirit of Kiwanis means to this busy world of to-day. As the years glide by, we can see her circle of potentiality constantly expanding and her achievements pyramiding far aloft into the deep blue heavens."

While religion apparently has no place in the official program of the association, spokesmen for the local clubs do not infrequently get into print with religious opinions, sometimes considerably washed out in sentiment. The following from "A Kiwanis Prayer" is of the usual order: —

"Grant that I may earn my meal ticket on the level, and that in earning it I may measure my acts by the Golden Rule.

"Then when comes the day of lowered shades, the soft footsteps and the smell of tuberoses, make the ceremony short and let the fellow say, 'He was a good Kiwanian.' "

Another tells us about the God of the Kiwanis in the *Kiwanis' Magazine* (quoted in *Northwestern Lutheran,* 1921): "Kiwanis recognizes no Protestant, no Catholic, no Jew. It just recognizes God and does His work, and He is not the old-fashioned God with whom we used to scare people. He is not an ogre with a bludgeon in one hand and a bunch of hell-fire in the other! He is a God with a wondrous, kindly smile, who is looking down with affectionate interest at more than thirty-five thousand men of all faiths doing His work for Him. Wish I knew who wrote this poem. It fits in here so nicely: —

"At Muezzin's call for prayer
The kneeling faithful thronged the square;
And from Pushkarra's lofty heights
A dark priest chanted Brahma's might.
Amid a monastery's weeds
An old Franciscan told his beads,
While to the synagog there came
A Jew to praise Jehovah's name.
The one great God looked down and smiled
And counted each His loving child;
For Turk and Brahman, monk and Jew
Had reached Him through the gods they knew."

C. International Association of Lions Clubs.

This society, founded in 1918, is a civic club of the noon-day luncheon type like the Rotarians and the Kiwanis. Its objects, as carried at the head of the *Lions Club Magazine,* are: "To promote the theory and practise of the principles of good government and good citizenship; to take an active interest in the civic, commercial, social, and moral welfare of the community; to unite the members in the bonds of friendship, good-fellowship, and mutual understanding; to provide a forum for the full and free discussion of all matters of public interest, partisan politics and sectarian religion

alone excepted; to encourage efficiency and promote high ethical standards in business and professions, provided that no club shall hold out as one of its objects financial benefits to its members." (Preuss, *Dictionary*, p. 200.)

GENERAL.

The Rotarians, Kiwanis, and Lions Clubs are no lodges or secret societies. On the other hand, they are more than simply commercial clubs. Prof. M. H. Duncan, of the Lander, Wyo., High School, says in his excellent tract *Modern Education at the Cross-roads:* —

"There are more organizations that have for their aim the moral training of men and women than ever before in the history of the world. The Rotary Clubs, the Lions Clubs, the Kiwanis Clubs, have as their immediate aim the elevation of the morals of the men who belong to them, and others they may be able to influence for nobler, better, and purer lives. These clubs are not commercial clubs, but they have as their aim the restoration of the spiritual values in our national life. The many other men's and women's clubs have the same aim, and the churches of the country are constantly emphasizing the importance of men's and women's living right, and are a great moral force. In fact, most of them have forsaken the Bible plan for the betterment of the lives of men and women and are seeking to improve social conditions by mere human effort."

The duty of our ministry must be to draw the attention of their business men to the feature so ably set forth in the above. To unite for social betterment and uplift is not wrong in itself, and when these clubs become active along humanitarian lines and for the improvement of business ethics, they should not be condemned. There is such a thing as civic righteousness and common morality, upon which we do not need to frown as long

as our Christians remember that human society cannot be truly saved either for this life or the next without regeneration by the Holy Spirit. When our pastors are invited to address these clubs, they have opportunity to bear testimony to the "by grace alone" and to the "by faith alone," to the Lutheran doctrine of separation of Church and State, of Christian liberty, and other topics on which we should enlighten the general public. As the clubs here mentioned to a great extent mold public opinion, testimony uttered at their luncheons is apt to have far-reaching effect.

The Gideons.

The Order of Gideons was founded by a meeting held at Janesville, Wis., in 1899, in response to a call addressed to a few Christian traveling men. Its purpose was "by preconceived plans to surround the arch-enemy of our souls and give him a black eye by the help of Him who is altogether lovely and the Chief among ten thousand." The name "Gideon" was received "as an answer to silent prayer." Article II of the constitution reads: "The object of the Gideons will be to recognize the Christian traveling men of the world with cordial fellowship, to encourage one another in the Master's work, to improve every opportunity for the betterment of the lives of our fellow-travelers, business men, and others, with whom we may come in contact, scattering seeds all along the pathway for Christ." The plan of furnishing Bibles for the American hotels was first adopted in 1907. In a history quoted by H. M. Tjernagel (*Lutheran Sentinel,* 1924, p. 1161) reference to the "evangelistic efforts" of the organization is made. A typical program is cited: "Gideon prayer service preceding the public meeting, a leader having been se-

lected for this service and to have direction of all the evening's work, Gospel songs, Scripture-reading, prayers, and testimonies, as called for by the leader from the Gideons assembled on the platform, invitation to accept Jesus as Savior, usually given by the last speaker, and personal work by Gideons, and others who would assist. With only slight variations, such was the character of the evangelistic meetings carried on by every camp throughout the association."

"The purpose of the Gideons is to be a vital force, a missionary force, of the Church of Jesus Christ among the commercial travelers of America and Canada and in every way possible to aid in the evangelization of the world in harmony with the plan laid down by Jesus Christ, who is 'the Way, the Truth, and the Life.' "

Rev. Tjernagel sums up his investigations as follows: —

"The above quotations clearly prove that the Gideons are not an oath-bound secret society, or lodge. The 'energies directed towards furnishing a Bible for each bedroom of the hotels in the country' merit the applause of every Christian. The evangelistic work, which 'is one of the natural functions of the Gideon Association,' obviously is unionistic to the core and cannot be looked upon with favor by Christians who recognize unionism as a very effective hindrance to 'the evangelization of the world in harmony with the plan laid down by Jesus Christ,' who is 'the Way, the Truth, and the Life.' "

Railroad Brotherhoods.

There are in existence a number of brotherhoods among railway engineers, firemen, conductors, carmen, trainmen, clerks, and telegraphers. They are labor unions, membership in which is obligatory for all who

wish employment in any of the railroad trades or occupations. They are all secret (but this holds good of all labor unions). Whether they have a religious ritual and burial ceremonies is still a mooted question, at least with regard to some of them. My information regarding these railway orders is incomplete and conflicting. I quote from my correspondence: —

"The Brotherhood of Railway Clerks has unquestionably made a lodge out of its labor union. I have been unable to find out whether the same is true of the Carmen; *i. e.*, conductors, brakemen, engineers, and firemen."

"Whether the Brotherhood of Locomotive Engineers is to be regarded as a lodge or only as a union is a question for which no solution could be found at a meeting of our state conference. Some regard them as a lodge, others as merely a union. Their purpose is mutual support, especially in case of sickness; but they have no doctrine of salvation, like the lodge. I have not heard or seen anything of a chaplain when I buried any of their members. They march two by two, like union men, but wear no badges, etc. When it was reported to the above-mentioned conference that they open their meetings with prayer, Rev. A. remarked: 'That is an American nuisance. Every legislature is opened with prayer. Are we going to forbid our men from holding office?' "

In 1921 the *Christian Cynosure* published a series of articles on the Brotherhood of Railway Clerks. The articles ran from April to December. They were contributed by Rev. Doermann, of Blue Island, Ill., a pastor of the Ohio Synod and a strong antilodge man. He also published the full ritual of the order. According to this they are "a secret, oath-bound order. They have

a chaplain and an altar in their lodges. They open with prayer and close the same way. The name of Jesus is omitted. They have a burial ritual, and in that ritual the members are sent to heaven without any reference to faith or unbelief. In short, it is universalistic, as are all lodges. Heaven is spoken of as a reward of their good works, etc. From all this you will see that this brotherhood is a full-fledged lodge, if there is one."

Concerning the Trainmen an official wrote in 1923: It has "a lodge system with ritualistic form of work." Its objects are: "To unite the railroad trainmen; to promote their general welfare and advance their interests, social, moral, and intellectual; to protect their families by the exercise of a systematic benevolence, very needful in a calling so hazardous as ours." The constitution does not disclose the nature of the "secret work," but simply says (sec. 142) that "all things pertaining to the Brotherhood, the mode of procedure to gain admission to this or a sister lodge, except by application for membership, secret work, and all business of the lodge, shall be kept inviolate," etc. (Preuss, *Dictionary*, etc., p. 76.)

Stevens's *Cyclopedia of Fraternities* calls the Brotherhood of Locomotive Engineers a "secret, fraternal, mutual benefit labor organization." It says that there are in the ritual "visible evidences of the symbolism and general organization of the brotherhood which lead to the conclusion that its founders or leaders were affiliated with Masonry." From this it would seem fair to conclude that this particular Railroad Brotherhood has a specific lodge ritual. (The feature of secrecy would in itself not condemn it.) Concerning the Brotherhood of Locomotive Firemen the same authority says that

"the teachings of its ceremonial of initiation are charity, industry, sobriety, and protection."

Lately I heard about a member of the Carmen's Union who was at the same time a Woodman. His pastor convinced him that the W. O. W. are an anti-christian society, and he dropped his connection. However, he made this significant remark: "If the W. O. W. is wrong, then the Union is likewise wrong, because the Union also has a ritual with prayer, burial rites, etc." "I investigated more thoroughly," writes the pastor, "and found his claims to be true."

In 1925 the convention of the Brotherhood of Locomotive Firemen and Enginemen at Detroit, Mich., discussed the agitation which was gaining ground in its midst for making this organization the first of the four big railroad brotherhoods to discontinue secret sessions.

The rule must apply that so long as a member asserts that his organization does not embody in its ritual any prayers or other forms of worship and does not teach religious doctrines, and as long as you cannot prove from a reliable source that his organization is a lodge as properly defined, you cannot bar him from membership in the Church.

The Travelers' Protective Association.

Purpose: "more fraternal and binding feelings." Amendment Art. 3, p. 2. "It shall provide, and shall have, a lodge system with ritualistic form of work." Amendment, Art. 4, p. 2. In spite of this statement it is not quite clear whether the usual lodge features prevail.

Constitution.

Article I, Sec. 2. "The objects of this Association are . . . to elevate the social and moral character of commercial travelers." (p. 5.)

Article II, Sec. 1. "The officers of this Association shall consist of . . . chaplain." (p. 5, line 39.) (Some societies have "chaplains" who perform no religious services: is the T. P. A. one of those?)

Article V. Rules for Organization of Posts. Rule 1. "Local Posts shall be under the jurisdiction of the State Divisions and shall adopt only such Constitution and By-laws as shall not conflict with the National or State Constitutions." (p. 13, lines 23—26.)

BY-LAWS.

Article II. Rules and Ritual. Sec. 5. "The National Board of Directors shall prescribe a ritual, which shall be the guide for the transaction of the business of the Posts." (p. 34.) — "Committee on Ritualistic Form of Work." — "All members shall be admitted into the Association by election and initiation into some Post in accordance with the Ritual and Constitution." (p. 35.)

Sec. 9. "All meetings of the Post shall be conducted in accordance with the Ritual of the Association." (p. 35.)

Sec. 12. "All members shall be elected, initiated, and admitted to the Post in accordance with the Constitution, laws, rules, regulations, and prescribed ritualistic ceremonies of the Association." (p. 35.)

Sec. 13. "The Ritual prescribed and adopted by the National Board of Directors shall be observed and followed by the Post at all regular meetings and at all initiations of members." (p. 35.)

Sec. 17. "The provisions of the National Constitutions, as far as applicable to Posts, shall be binding upon, and govern, the Posts in all respects." (p. 36.)

Sec. 18. "The provisions of Sections 6 to 17 inclusive of this Article shall be part of the Constitution

and By-laws of each Post, whether formally adopted by the Post or not, and their enforcement shall be obligatory on all the officers and members of the Post." (p. 36.)

Sec. 19. "Each Post shall arrange to hold an annual religious service at such time as may be determined by the Post, preferably on Mothers' Day." (p. 36.) (Naturally, a service of this kind would be unionistic.)

Young Men's Christian Association.

The Young Men's Christian Association was founded in 1844 as an English institution.

At the first World's Conference held at Paris, August 19, 1855, the following test of membership was adopted. It is known as the "Paris Basis": "The Young Men's Christian Association seeks to unite those young men who, regarding Jesus Christ as their God and Savior, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life and to associate their efforts for the extension of His kingdom among young men."

The Thirteenth International North American Convention, which met at Detroit, Mich., June 24, 1868, adopted a more stringent test of active membership, which is known as the "Evangelical Test," adopted in the form of the "Portland Resolution" in the following year. The Portland test of membership is that applicants be members in good standing of an evangelical church; and those churches are held to be evangelical which, "maintaining the Holy Scriptures to be the infallible rule of faith and practise, do believe in the Lord Jesus Christ (the only begotten of the Father, King of kings and Lord of lords, in whom dwelleth the fulness of God bodily, and who was made sin for us, though

knowing no sin, bearing our sins in His own body on the tree) as the only name under heaven given among men whereby we must be saved from everlasting punishment and to life eternal."

At the convention of 1922 it was resolved that any branch of the Y. M. C. A. should be permitted to elect or appoint not to exceed ten per cent. of its managing board from members of the Association not identified with churches defined as evangelical, upon their regular nomination by a nominating committtee of the said Board and upon the acceptance by the nominees of the Paris Basis as their personal declaration of purposes.

The present tendency is towards still greater vagueness of the "C." The New York Y. M. C. A., in February, 1925, resolved to admit to membership and representation on the various committees in the local branches, Catholics and Jews to ten per cent. of the entire membership of that particular organization.

The Student Associations have practically abandoned the evangelical test, except as to the officers. An official Clip Sheet of 1922 says that the basis for Student Associations "does not make church-membership a requirement, but leaves it optional with the Student Associations to admit as members those who declare themselves to be in sympathy with the following statement of purpose and willing to make it their personal program of allegiance and service: 1) To lead students to faith in God through Jesus Christ; 2) to lead them into membership and service in the Christian Church; 3) to promote their growth in Christian faith, especially through the study of the Bible and prayer; 4) to influence them to devote themselves in united effort with all Christians in making the will of Christ effective in human society and extending the kingdom of God

throughout the world." It is plain that everything specifically Christian is eliminated from this "test."

On the basis of this creed (for such it truly is) the Y. M. C. A. unites those who subscribe to it into a religious fellowship for worship and religious work. It arbitrarily selects certain Christian teachings as essential for such fellowship and excludes all other Christian teachings as non-essential for joint worship and work. This is the unionistic position. The Y. M. C. A. is a unionistic organization. Participation in its religious exercises, subscription to its platform, is unionism — a religious fellowship based on an agreement that *not all* that Christ has taught must be accepted and believed.

This indifferentism to doctrine has worked its logical result. The religious work of the Y. M. C. A. is thoroughly saturated with Modernism. It lists texts for its Bible classes which are popular presentations of the results of Higher Criticism. It distributes literature of the same pernicious character. It permits speakers to occupy its platforms who deny the fundamentals of Christianity. Among the books sent to the soldiers in France by the Y. M. C. A. was one by Rev. G. A. Studdert Kennedy, the tendency of which is, says the *Presbyterian* (January 8, 1920), "toward heathenism." In the Bible class of the "Y" a standard text-book is Rauschenbusch's *Social Principles of Jesus,* a book which makes of the Savior Jesus Christ a teacher of social reform. For its Bible-study course it lists two works by Prof. H. E. Fosdick.

Concerning *The Y. M. C. A. Gift Book, Told in the Huts,* generally and widely distributed among the soldiers and sailors, Pastor Carter of London, England, said: "The book is one of the most misleading and dangerous ever placed in the hands of a young man."

With reference to this same book, President Geo. Fischer of the Gospel Missionary Union wrote: "We have a copy of this book before us, and there is not one word of Gospel in all its 236 pages, not one word that would prepare a dying soldier to meet his God in peace, but rather by its teachings he would be led in the way of Cain and be cast out from the presence of a holy God forever."

The Y. M. C. A. makes a difference between active members, with right to vote and hold office, and associate members, who pay for the club features, for educational or athletic privileges, without becoming active members. Active membership is withheld from all those who cannot, or do not desire to, pledge their assent to the religious platform of the Y. M. C. A. The organization does not exact any religious pledge or confession from those who simply desire to have access to its colleges, business and vocational schools, gymnasia, reading-rooms, etc. Hence it cannot be maintained that by paying for these club, etc., privileges a person necessarily enters into spiritual union with the Y. M. C. A. as such. The danger is ever present, however, that our young people will be drawn into the religious services ("fellowship suppers," etc.), which are part of the program of the "Y" and which have again been very much stressed in its literature. And while the young men whom they meet in the gymnasia, vocational schools, summer camps, etc., of the Y. M. C. A. are a fairly decent lot, the indifferentism to a positive faith is very great among them, and our young men are ever in danger of imbibing the same spirit. The remedy is not repression and prohibition, since we have no word of God to quote against such external associations, but pastoral watchfulness, supervision, and admonition. This applies also to the

lectures to which our young people are invited. The *Watchman-Examiner* (Baptist) recently said: "Now, there are numerous pastors who dread to have their young men join the Y. M. C. A.; for that means the end of their usefulness as soul-winners. Pastors with a thoroughly evangelical message are not invited to address the association, and it can hardly be said that conversions are sought in the association's work. The Y. M. C. A. of our day is socialized and liberalized completely."

The Four-Square Clubs are a part of the Y. M. C. A., but each club is a part of the respective church, and thus we have the Four-square Club of the Park M. E. Church, the First Presbyterian Church, etc. Rev. Walter E. Hohenstein writes: "Their work, to a large extent, is strictly religious."

Young Women's Christian Association.

The professed aim of the Young Women's Christian Association is the moral, social, and intellectual well-being of young women. Its members are banded together to encourage thrift and purity and to afford help in cases of sickness. The means adopted are evening classes, reading-rooms, gymnasiums, holiday homes, circulating libraries, savings-funds, intelligence bureaus for securing positions, and aid to travelers. Opportunities are offered for instruction in religious knowledge (Bible classes) and for common worship, but attendance at these is not obligatory nor a condition of membership. These adjuncts are offered as "opportunities for improvement."

There is no restriction of membership or of the enjoyment of the benefits which the association offers. It

takes membership fees and offers the members in return athletic sports and other good things.

Though due credit must be given to the estimable service rendered by the Y. W. C. A., especially in caring for transient and working-girls, the word "Christian" in its corporate name cannot be justified by such humanitarian activity. Like its brother association, it used to insist upon church-membership as a condition of membership in the Y. W. C. A. In 1918 the proposition was under consideration of substituting for this condition a "simple declaration of faith in Jesus Christ." The *Northwestern Christian Advocate* (Methodist) said at the time: "This is one of those insidious attacks upon the Church that, if successful, will aid in striking a blow at the foundation of organized Christianity. This is no time to attack the Church. The Y. W. C. A. is a daughter of Christ's Church. Her leaders have been raised and educated at church altars and are indebted to the Church in large measure for their present degree of efficiency. Now, to propose to throw the Church over is, to say the least, a decided evidence of ingratitude." In spite of these and other protests the change was made by a formal resolution.

Among those who have acted in accordance with such protests, Mrs. Finley Shepard deserves to be mentioned. Mrs. Shepard, then Miss Helen Gould, was a charter member of the national board and one of the active leading spirits in its inception in 1906. She has given freely of her large wealth to the furtherance of its purposes. When the sixth National Convention at Cleveland, O., definitely decided to admit students to voting membership, whether they were members of evangelical churches or not, such action being taken, although it had been pointed out that Mormons, Chris-

tian Scientists, Unitarians, etc., would stand upon the same directive footing if the evangelical basis were discarded, Mrs. Shepard at once resigned. In severing her connection with the national board, Mrs. Shepard said: —

"In view of what has transpired during the convention here, I beg your indulgence as with profound regret I present the following statement: —

"As a humble worker for, and in behalf of, the Y. W. C. A. for a good many years, I must own a real grief over some at least of the sentiments expressed and the measures adopted by this convention. . . . Holding the convictions that I do, I must, in loyalty to my Lord and Savior and in justice to my friends and to myself, request the immediate acceptance of my resignation, which I now tender, as a member of the national board of the Y. W. C. A."

The Y. C. W. A., however, is simply consistent in repudiating the Church. Fundamentally unionistic and anticonfessional in its basic idea, it has now simply gone the full length of outright denial.

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